

SWEDENBORG

s given to few men to re-shape thought-pattern of the world in which their life is spent. Illustrious among these few was Emanuel Swedenborg. As scientist and philosopher, he advanced by sheer intellectual ability far beyond the daily outposts of his day to a realm of thought which only a wider knowledge and a more adequately equipped age could appreciate and perse. As theologian, he knew the vanity and peril of merely human thinking. At the age of fifty-seven, he was reaching to the zenith of his vital powers, he could yet prove himself capable of that humility self-renunciation which alone avail the abiding things of the spirit and unveil the countenance of God.

In this volume Mr. Sutton selects thoughts and words in which Swedenborg himself set forth the truths he felt he had received from God. High, truths which he was called to proclaim to the world, truths which he was convinced ought to be known to mankind for its betterment and salvation.

Eric A. Sutton, M.A., B.A.



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SWEDENBORG

Life travels upward in spirals. He who
takes pains to search the shadows of the past
below us, then, can better judge the tiny arc
up which he climbs, more surely guess the
dim curves of the future above him.

EMANUEL SWEDENBORG (1688-1772) was born in Stockholm. He was the second son and third child of Bishop Jesper Swedberg and Sarah Behm. The name Swedberg was changed to Swedenborg when the bishop's family was ennobled by Queen Ulrica Eleonora in 1719.

Swedenborg was educated at Upsala University. He first came to London in 1710 where he at once interested himself in the work of Newton, Halley, and Flamsteed. His early studies were in mathematics, engineering, and astronomy. He travelled widely on the Continent, was a personal friend of King Charles XII of Sweden, through whose encouragement he edited a small scientific journal, *Daedalus Hyperboreus*, and by 1721 was writing and publishing several scientific and speculative works. In 1724 he was appointed an Assessor of the Swedish Board of Mines with which he had already been associated for some years. His services as Assessor continued for some thirty years, and were interrupted at times that he might pursue his studies on the Continent and publish his works.

In 1745 he abandoned all other interests that he might devote himself exclusively to theology. Until his death, March 29, 1772, he was engaged in writing his great doctrinal and expository works, affirming with solemnity and conviction that he had been Divinely commissioned to make known what he wrote.



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PRESENTING

SWEDENBORG

HAPPILY, IN THE NATURE OF THINGS, EVERY MAN, OF WHATEVER age and mental powers, must speak in the language of his day. Of necessity, too, his earliest thoughts, to whatever stature they may later attain, are cradled in the intellectual atmosphere of his home, his school, and his native land. It is given to few men ever to re-shape the thought-patterns of the world in which their life is spent, and even these few must begin with things as they find them and effect their transfiguration only by abnormal diligence and unique endowment.

Illustrious among these few was Emanuel Swedenborg. As scientist and philosopher, he advanced by sheer intellectual ability far beyond the scholarly outposts of his day to a system of thought which only a wider knowledge and a more adequately equipped age could appreciate and endorse. As theologian, he knew the vanity and peril of merely human learning. At the age of fifty-seven, as he was rising to the zenith of his mental powers, he could yet prove himself capable of that humility and self-renunciation which alone reveal the abiding things of the spirit and unveil the countenance of God.

Two circumstances of his origin conspired to foster in his thought a singular harmony of the practical and theoretical. His ancestors were associated with the metal mines of Sweden, and he was occupied for many years in metallurgical and mining practice until at length he became an Assessor of the College of Mines at Stockholm. In this way Swedenborg learned to respect exact scientific knowledge, the absence of which had for so long rendered philosophical speculation a futile fancy. If human reason is to conquer in its effort intelligibly to interpret the universe, it must first kneel in docility at the feet of Nature and win her secrets by patient devotion. In his quest for experimental knowledge he was to be found, from early manhood to late middle age, scouring the Continent for the latest devices of the astronomer, engineer, and physicist,

drafting his own designs for submarine, aeroplane, air-pump, and a whole host of contrivances that only a later age could execute, and conducting a comprehensive first-hand study of animal and human anatomy.

Such an outlook was essentially modern. He recognized that no application of *a priori* principles, however inspired and true, could dispense with a severe apprenticeship in the practical sciences. Reason and experience, synthesis and analysis, the *a priori* and the *a posteriori* must go hand in hand. It is a principle rarely traced in the writings of the early eighteenth century. "The object of all science," Einstein has declared, "is to co-ordinate our experiences and to bring them into a logical system," and to Swedenborg, as he stood on the threshold of this Age of Science, it appeared that

knowledge without reason, a vast mass of things in the memory without judgment to separate and clearly distinguish them, and without the talent of deducing the unknown object of enquiry from certain known data by means of a rational or geometrical analysis, in a word, the possession of the means without the faculty of arriving at the end, does not make a philosopher: the maids of Parnassus will not entwine any laurel-wreath, plucked from the sacred well, around the brow of him who is destitute of this talent.¹

The second factor contributing to the greatness of his intellectual achievements was his intense faith in an omnipresent, personal God. An atmosphere of deep piety pervaded the home of his childhood and youth, a piety not weak and sentimental, but virile and clear-sighted through the teaching of the Word. He was a son of the manse, and no pre-occupation with science ever dimmed the vision vouchsafed to him by faith. Through half a lifetime of severely practical labour as engineer, physicist, and anatomist, he carried his spiritual convictions with him in all his interpretation of the hard facts of Nature. "True philosophy and contempt of deity," he wrote, "are two opposites." Whether his studies led him to examine the texture and properties of metals, the laws of mechanics, the nerve tracts of the medulla oblongata or the

¹ *Principia*, p. 32; trans Rendell and Tansley. 1912.

constitution of the human mind, he regarded his investigation as directed upon a work of God—a work, therefore, whose form and function related in some manner, however remote, to the ultimate purpose of creation. His philosophy was essentially teleological. The natural universe was a kingdom governed by Divine purpose, and the supreme endeavour of his enquiries was to unveil the principles by which Divine ends are achieved.

SCIENCE AND PHILOSOPHY

The early eighteenth century would appear to offer little that could rival the research work of the present day. The pride of the modern scientist in the great advances made in all branches of enquiry is well-founded. Yet vast as the harvest of empirical knowledge may be, the advent of a Copernicus, a Darwin, or an Einstein commits whole libraries to the bonfires of oblivion and endows the laboriously garnered facts of science with a completely new meaning.

Swedenborg foresaw that a great accumulation of scientific data was promised in the near future, yet he maintained that enough was known in his day to warrant a safe enquiry into first principles. He added, too, that the multiplication of data, however useful for special purposes, would hamper the clear perception of fundamentals. An acute experimentalist and a painstaking investigator of Nature, he nevertheless reached all that is of enduring worth in his science by way of *a priori* thought. He pinned his faith to certain basic principles, and in the light they shed, he made a definite break with tradition and framed an entirely new interpretation of the universe. He cared little about adding to the data already obtained.

In the opening chapters of his *Principia* he passes at once to the question of the origin of the universe.

No rational and intelligent philosopher can deny that the first entity was produced from the Infinite. . . . The world cannot exist from itself because it is finite and consists of parts ; neither can these parts exist from themselves because they also are finite and consist of their parts ; nor again these latter, for the same reason.

In short, nothing that is finite can exist from itself, that

is, without a purpose and a cause. For there must also be a reason why it was finited in this way and in no other ; or why it has reached this limit, and no other. In other words, nothing can exist without a cause save the Infinite. The Infinite alone exists without a cause, or from itself ; nor does it consist of parts. Thus the ultimate cause of things terminates or begins in the Infinite, that is, in Him who exists of Himself and who consists not of parts ; so that from Him finite things must of necessity have proceeded.¹

The possibility of accident being an alternative cause of creation is dismissed, for accident, far from arising without a cause, implies "multiple causation."

The Infinite

is identical with the Eternal, time being only a peculiar relation of the finite sphere ; whence nothing past, future, or successive can be predicated of the Infinite, in which all is present and eternal, both with respect to the past and to the future.²

The finite universe, from its first principles to its most highly composite and developed forms, is from the Infinite. All causal sequence must lead back to the Infinite. Nothing is gained by viewing the universe as a whole and supposing that by parcelling it up and calling it the Absolute, the cause of it all will somehow be included in the parcel. The whole universe is a whole of parts, remarks Swedenborg, and is therefore finite.

He reviews the wonders of the mineral and biological kingdoms, conceding to the materialist the justice of the demand that not one least phenomenon shall be regarded as arising without a cause. But, he urges, "amazement ought not to stop short in the causate or end, but in the cause." If admiration is awakened at the marvels of the finite universe, it must not be limited thereto, for the finite universe does not exist from itself ; its every endowment is from the Infinite. The appeal here is to a principle enunciated by both Descartes and Locke. "It is evident," wrote Locke, "that what had its being and beginning from another, must also have all that which is in and belongs to

¹ *Principia*, p. 51.

² *The Infinite and the Final Cause of Creation*, p. 23 (1915).

its being from another too. All the powers it has must be owing to and received from the same source."

The *Principia* is devoted to the implications of this principle so far as Physics and Cosmology are concerned. The first product of the Infinite is spoken of as "pure motion." This motion is not to be conceived of as mechanical; it is not that of any moving body. It is to be apprehended only by the mind, and as an effort or conatus-to-create in the Infinite itself. Leibniz had but lately attributed such conatus or active principle to each monad to account for its existence. Swedenborg derives it from the Infinite itself as the only self-existent *unum* possessing all the requirements of Leibnizian unity. This pure motion in the Infinite, which carries all the conatus and efficiency of the Infinite in its form, is itself static.

Nothing is at once what it can become except the Infinite. All finite things necessarily undergo different states successively, but not so the Infinite.¹

As the argument is unfolded, it becomes clear how far in advance of his day were the thoughts engaging the mind of Swedenborg. A contemporary of Newton and Dalton, and a keen student of them both, he sweeps aside the old lead-shot conception of the atoms of matter as so many ultimate particles. Far from being the "solid, massy, hard, impenetrable particles" of Newton's description, atoms are complicated systems of motion of intensely high velocities. They are not the first products of creation from which all else is derived. They are well-nigh the final composition of motions whose whole existence and form are from the conatus of the Infinite. Motion is not imparted to them from without as when a billiard-cue strikes a ball; it is intrinsic and constitutive. The atom is composed of identical vortex-particles, now known as electrons, and these again are but compositions of still more interior forces. A remarkable approach is made to the modern Rutherford and Bohr patterns of electronic disposition. The stuff of the atom is motion.

The arguments of the early chapters of the *Principia* transport us from the notions current in the eighteenth century to those of the present day. "They show," writes Professor Dingle,

¹ *Principia*, p. 53.

"the tremendous intellectual power of the man who, without the guidance needed by many of the best minds of to-day, could attain to conceptions essentially identical with those of our most advanced scientific theories."¹

The main interest of the *Principia* lies not in any detailed account of sub-atomic phenomena but in the purely inductive argument by which any such entities are derived from pure motion in the Infinite. The assistance and confirmation of experiment were alike denied to Swedenborg, and to construct something which has basic resemblances to the de Sitter universe was a signal testimony to his powers of thought. "The physical world of Einstein," writes Professor Dingle again, "is even now beyond the grasp of many able minds, yet the essential ideas embodied in it were apprehended by Swedenborg in 1734."²

Before the account of the development of the physical universe has reached such concrete entities as atoms, wherein the various motions attain a kind of equilibrium akin to the sleep of a spinning top, the argument necessarily embraces the main problems of Cosmology. Svante Arrhenius has tabulated "the ideas which were first given expression to by Swedenborg and afterwards, usually in a modified form, taken up by other authors."³ Among these he finds that of the origination of the planets from solar matter, the gradual removal of the planets from the sun, with a lengthening time of revolution, the arrangement of suns round the Milky Way and even the existence of still greater systems in which the milky ways themselves are arranged.

The publication of the *Principia* was followed almost immediately by the appearance of a small work called the *Infinite*. In this book the derivation of the finite universe from the Infinite is examined from a more philosophical standpoint, without reference to the origin of matter. The purpose and cause of the finite universe, Swedenborg is here concerned to prove, must be sought for in the Infinite. Nothing that is finite can bring itself into existence.

¹ *Swedenborg as a Physical Scientist*. Swedenborg Society Transaction No. 4, by Professor Herbert Dingle, D.Sc., A.R.C.S., p. 19.

² *Op. cit.*, p. 18.

³ *Swedenborg the Scientist*. J. G. Dufty, F.R.M.S., pp. 38-39.

All the multiplicity of causes that concurred to the existence and creation of the world can neither end nor begin anywhere but in the Infinite; whatever proceeds therefrom consists merely of causates.¹

Not only is creation from the Infinite, it is for the Infinite. It is not to be regarded as a work of supererogation on the part of the Infinite. The universe is a realm of ends, arising from an efficient cause in the Infinite and realizing a final end for the Infinite. The term "God" is introduced without comment and is used as roughly synonymous with the term "Infinite." That finite things should be brought into being at all implies a Will-to-create on the part of the Infinite, a creative Intelligence and a creative Efficiency. There is evidence that this trine of essentials foreshadows the Love, Wisdom and Power predicated of God in the later theological works. The point involved here is that which the words of Augustine express,

"Thou hast made us for Thyself."

It is not that the Divine Being depends upon the non-Divine for His existence, for all the endowment of the finite is from the Infinite; it is rather that the very nature of God involves that some purpose of His is attained in and through Creation. God is essentially creative. The decision to create does not arise as an after-thought.

The argument carries Swedenborg into the heart of a teleological view of the universe, and there is much to suggest that Kant was aware of the work on the Infinite when he wrote his *Critique of Teleological Judgment* (1790). Why a universe at all? What is the end for which God creates? Can it be known?

Swedenborg and Kant agree that the supreme achievement of creation lies in man. For Kant it lies not in the skill, the art, or the science of which man is capable, but in that freedom by which he can achieve his highest good. "Man as the subject of moral laws," is Kant's answer to the question. Swedenborg had expressed it as, "men . . . or angels, if the reader believes in angels." The emphasis is on man as a rational being, as capable, that is, of moral and spiritual judgment.

¹ *The Infinite*, p. 70.

It will be observed that even a community of such beings is but finite, and Swedenborg insisted that a teleological view of the natural universe required that an infinite end be achieved. The very texture of Kantian metaphysic withheld Kant from making any such extension of the subject. But Kant had not begun his argument from the postulation of an Infinite Creator. Swedenborg perceived that however moral and rational man may be, such an end is finite only and hence cannot be an end for the Infinite. While man is that to which all finite uses tend, there must be found an end for the Infinite.

I say that as the end of creation is purely divine and infinite, and as it is realized nowhere but in the ultimate effect which is man, it follows therefore in all reason that there must be something divine or receptive of the divine in man ; otherwise the end is not realized.¹

This presence of "something divine" in man is the capacity to know, acknowledge, and love the Infinite Creator. In all enlightened worship of God, the life that is given to the creature by Him Who is Life itself is used for Divine ends, becomes man's free reciprocation of creative Love, and thus completes the circle of creation. Swedenborg thus introduces concepts drawn from theology, and it is in keeping with his recognition of the limits of purely philosophical reasoning that such a step is taken.

ANATOMICAL STUDIES

For some ten years following upon the publication of the *Principia* and the *Infinite*, Swedenborg devoted himself to anatomical and physiological studies. Here again, acute and patient observation was enlisted to direct the fertility of thought. His aim was to discover the seat and nature of the soul. To this end, he entered upon an examination of the human body wherein the soul reigned as in its own kingdom. As he advanced from an enquiry into the form and function of bodily organs to a very full study of the brain and central nervous system, it became clear to him that the microscope and scalpel could disclose only the ultimate materials of which the organism

¹ *The Infinite*, p. 81.

is composed. He was led to frame a philosophy of discrete orders of substance whereby various "fluids," such as those detected by the galvanometer when nerves are excited, can be inductively assumed and given a place in a coherent theory of organic activity. More than once he digresses into monographs on the intercourse of the soul and the body, realizing that the whole Cartesian problem of the relation of spirit to matter is embraced in such intercourse.

The results of this period of his work are contained in the *Economy of the Animal Kingdom* (1744-45), and in the many volumes of the *Animal Kingdom*. Retzius and Max Neuburger have borne independent witness to the number and importance of Swedenborg's conclusions which only later experiment has verified. In a presidential address delivered at Heidelberg, in 1903, Retzius acknowledged that Swedenborg had been the first to indicate the real nature of the cerebro-spinal fluid, "long before Cotugno (d. 1822), who is generally referred to as the discoverer of the fluid," to follow its motion from the fourth ventricle to the central channel of the spinal marrow, to discern that different regions of the cortical areas rule over different motor regions of the body, and to discover that the localities of the brain and the groups of muscles "correspond to one another in inverse ratio," the highest being in association with the lowest regions of the body. Retzius concludes, "Swedenborg was not only a learned anatomist and sharp-sighted observer, but also in many respects an unprejudiced, acute, and deep anatomical thinker. He towers in the history of the study of the brain as a unique, wonderful, phenomenal spirit, as an ideal seeker for truth, who advances step by step to ever higher problems."¹

The various enquiries that have been made to estimate the measure in which Immanuel Kant was indebted to Swedenborg have been based most frequently on Swedenborg's philosophy of the spiritual world. The pages of the last part of the *Animal Kingdom*, published now as a separate volume, *Rational Psychology*, contain, however, some remarkable premonitions of Kantian psychology. Swedenborg left this work in manuscript and it was not until long after his death that it passed through

¹ *Emanuel Swedenborg as an Anatomist and Physiologist*. Address to Congress of Anatomists, Heidelberg, 1903. The New Philosophy, January 1904.

the press. The main principles of his theory of mind are retained throughout his later works on theology which are known to have interested Kant. In the *Rational Psychology* they are given systematic treatment.

Swedenborg had concluded that the seat of voluntary and sensitive life was in the grey matter of the brain, especially that of the cerebral cortex. His quest, however, was the human soul. As the soul withdrew persistently into her fastnesses, ever outwitting the cunning and determination of his pursuit, Swedenborg turned to an examination of the principles of psychology. His *Rational Psychology* reveals that the elusiveness of the soul, far from convicting him of failure, proved only her willingness to declare her real nature. She has kinship, he discerned, with both the Infinite and the finite.

All man's thinking, reasoning, imagining and sensitive life is debtor both to the indwelling soul and to the physical organs of sense.

There is no sensation or perception of sensation unless, by some faculty more interior or superior, it is understood what that is which is perceived.¹

Swedenborg calls this faculty "the Pure Intellect" and regards it as a determination of the soul. It is a constitutive element in all experience, whether sensation, imagination, perception or thought. The phenomena of mind are divested of all explanation if the existence of the soul and the "Pure Intellect" be denied. In view of Kant's interest in mathematics as the science which most effectively bears witness to *a priori* contributions of mind, there is significance in the frequent use Swedenborg made of mathematics as providing the best analogy whereby to describe the mode of the soul's manipulation of the data of sense. Both philosophers avoid the pitfall of supposing that mathematics is independent of experience, but the reference to mathematics serves to draw attention to that synthesis, operative in all arithmetical calculation, that is contributed by the mind. Mental activity, which is from the soul, is identical throughout all its operations, but the material on which it operates is hierarchical. For sensation to take place, the influx of the soul is directed upon the mutations of cortical cells due to stimulation

¹ *Rational Psychology*; trans. Sewall, p. 126.

of the peripheral nerve fibres. For imagination to arise the operation is upon material images in the memory. For thought to be possible, the operation is upon complex perceptual and conceptual residua in the memory. But throughout, the Pure Intellect, determining the decrees of the indwelling soul, "judges that this idea harmonizes with that or is discordant with it, and that it agrees with another and with still more that are related or similar."

Swedenborg perceived that the Pure Intellect and hence the soul are sensitive to the activity of the Infinite.

It cannot be instructed by the internal senses ; still less by the external senses. Such an intellect, which is prior to the senses, can in no wise be acquired, cultivated or perfected. It remains just the same from the beginning of life to the end and so is as perfect in the embryo as in the adult and old man . . . in an insane and stupid person as in an eminent philosopher. The intellect which is capable of being instructed and perfected is below the Pure Intellect and is called the human reason and also the rational mind. The operation of this rational mind, is that thought which is never pure but mixed.¹

Swedenborg thus distinguishes the *mens*, capable of thought and reason, from the *anima*, which is eternally above all human consciousness. The Pure Intellect is "from the determinations of the *anima*" and comes into operation in all experience. It is in no sense a product of the world of time and space, yet it requires mutations in that world to bring it into operation and make experience possible. "Nothing of time, space, place, movement, celerity, nor any of those things which suppose succession,"² can be predicated of it.

TRANSITIONAL

When the full significance of the scientific and philosophical work of Swedenborg is appreciated, it becomes clear that it was no unbalanced visionary who turned from his practical and scientific interests in 1745 to devote himself to theology. Although at that time he resigned his Assessorship on the College

¹ *Rational Psychology*, pp. 132, 134.

² *Ibid.*, p. 132.

of Mines, he remained throughout his life a member of the Swedish House of Nobles, and his public utterances in that chamber were a contribution of dignity and solid value to his country. The testimony of his friends and colleagues, of the continental scholars with whom he corresponded, of the members of the royal house of Sweden, and, indeed, of the very children and domestics who enjoyed his acquaintance, witnesses to his gentle, sober, and eminently sincere manner of conduct and thought.

The task of his biographers would be simple indeed were it possible to present the main principles of the theological writings which began to appear in 1749, as the product of that same massive intellect which had conceived the *Principia* and the *Regnum Animale*. Such a procedure, however, would gravely misrepresent the actual circumstances and would conceal what Swedenborg himself was at pains to proclaim. In all the subsequent works which he wrote, the claim is made that he had received a Divine call to make known the teachings contained therein. The cautious, speculative style of the earlier writings is abandoned. While there is a manifest endeavour to demonstrate the reasonableness of the doctrines he is expounding, they are presented as revealed truths rather than as theories of his own devising. He appears fully to have realized the incredulity with which such claims would be received, and it was not without a severe inward struggle that he abandoned his metaphysical enquiries and responded to the higher call. Far from courting notoriety by this means, he confesses his own dismay at seeing the laurels of renown snatched from his reach when they were so nearly his. If intellectual pride had in any measure survived his long apprenticeship in the school of Nature—and there is no trace of it throughout his works—it was now withered in the furnace of intense spiritual trial.

Such a claim as he makes can be upheld or discredited only as sufficient understanding of his works warrants the passing of a judgment. The rôle which Swedenborg himself assumes in the theological writings is no longer that of the speculative philosopher. He speaks of himself as "a servant of the Lord Jesus Christ." From 1749 to 1756 he was engaged in writing and publishing the ten folio volumes of the *Arcana Caelestia*, a spiritual exposition of Genesis and Exodus. A number of smaller works

then appeared, each of which dealt with some specific doctrine dealt with at greater length in the *Arcana*.

THE NATURE OF THE SPIRITUAL WORLD

By far the most widely read of these is *Heaven and Hell*. Its publication aroused but little interest. Had popularity been his aim, Swedenborg would scarcely have penned the following words on the opening pages of the book.

The arcana which are revealed in the following pages are concerning heaven and hell and the life after death. The man of the Church at this day knows scarcely anything of heaven and hell or of his life after death, although all these things are described in the Word. Indeed, many who are born within the Church deny them, saying in their hearts, "who has come from that world and told us?" Lest, therefore, such a denial, which prevails especially among those who have much worldly wisdom, should also infect and corrupt the simple in heart and the simple in faith, it has been permitted me to associate with angels and to talk with them as man with man, and also to see what is in the heavens and in the hells, and this for thirteen years, and to describe them from what has been seen and heard, in the hope that ignorance may be enlightened and disbelief dispelled. Such direct revelation is now made, because this is what is meant by the coming of the Lord.¹

Swedenborg was thus concerned to emphasize two matters : first, the work *Heaven and Hell* claims to be not a speculative philosophy of spirit but descriptive material based on things seen and heard ; second, the intromission into the spiritual world was of Divine intention and was permitted for the specific purpose of revealing knowledge of that world to mankind.

If this claim dismays the incredulous, the early chapters of the book will soon fatigue the merely curious. They contain simple expositions of a plain, straightforward theology. They teach that the Lord God, our Saviour Jesus Christ, is God not only of this world and of the universe of Nature, but also of the whole spiritual world. He is known, acknowledged, and loved

¹ *Heaven and Hell*, 1931, p. 3.

throughout the heavens. The revelation of His name and nature, made in the Sacred Scriptures, is to the end that human life on earth might find kinship with the life that is lived in heaven. All who dwell in the spiritual world have come thither from the natural world; there are no hierarchies of superhuman beings. The Divine purpose in creation is realized in man, and heavenly life is the achievement of the supreme end of the Divine Love and Wisdom of the Lord. Essentially, heaven is within man. It consists of that state of human life when the affections of the will are harmonious with the Divine Will and when the thoughts of the human mind are Divinely-implanted thoughts, the principles of Love's activity.

Life on earth is purely preparatory. Physical death is a perfectly orderly, Divinely-purposed process ordained for all men from the days of the pre-Adamites. The physical body is formed in the womb; the natural mind is formed from the time of birth to the threshold of adult life; and thereafter to natural death the spiritual life is formed and matured through the Divinely-given powers of reason and freedom. Death involves no transference of man to some remote sphere beyond the stars. It is merely the disposal of that organism which renders the natural universe apprehensible to his consciousness and makes him aware of the phenomena of the spiritual universe. To the spiritual eyes of a man in the spiritual world, things appear much the same as natural things appear to the eyes of a man in the natural world. Yet, essentially, the two worlds are entirely different.

While in the natural world the laws of space and time hold sway, contesting and frustrating the desires and impulses of the heart, spiritual law alone reigns in heaven and hell. Similarity of affection determines proximity. To hold affections that are similar in character to those which others have, is to be near those others, to recognize them as friends, to enjoy their recognition and friendship and to find happiness in their companionship and love. Every law of spirit is some aspect of Love's nature, for the essence of the Divine is Infinite Love. Hence Swedenborg's reiterated teaching, "Love is the life of man." Long before Schopenhauer made his rash claims or Kant had systematized his great metaphysic, Swedenborg based his spiritual psychology on the primacy of

the will. All thought and action are derivations of will. The very wisdom of God is the form of Divine Love, and in the created being there can be no sensation, no thought, and no action apart from the love or life of the will.

The manhood of man lies not in the physical body but in the will and understanding of his mind. Nothing of real humanity is lost when man enters the spiritual world. But laws of spirit alone operate there. Consociations are gatherings of the like-minded. The very aspect of the objective spiritual world is a representation of angelic thoughts and affections. The beauty of heaven is a presentation in externals of the integrity of angelic character. The happiness of human life there is to be regarded, not after the manner of a reward, but as arising from the life that is lived according to right principles.

It may appear strange that the account given of the nature of Hell serves to reveal, in equal measure, the wisdom and intensity of the Divine Love. Hell is not made by God. It is not a separate universe prepared for the ungodly. It is the impress on the spiritual world of the ugliness and darkness which objectively express the evil and ignorance of those who love self alone. Hatred of good, in all its forms, alienates the evil from the good, and, where the laws of spirit alone reign, this alienation distinguishes the areas of the Hells from those of the Heavens. The "great gulf" which makes Heaven inaccessible to the evil is the fundamental disparity between the love of self and the love of the Lord and the Neighbour.

The Lord's Presence in the Hells is experienced as a perpetual restraint against the doing of evil. As with a beneficent civil power on earth, such rule is dreaded and opposed, for thought is in the interests of those who dwell there, the restraint is upon the desires of the heart and those desires are the very life of men. While the old idea of eternal torment for sins wrought on this earth is not accepted by Swedenborg, there is, he teaches, punishment for sins committed there. If evil is so confirmed during one's life on earth that there is no desire and hence no effort to live otherwise, the will of man becomes fixed in that character, and will prompt the commission of sin in the other life.

Nevertheless, the life of Hell has its delights to those who are in evil. It is the choice of all who enter there. The principle involved is discernible in life on earth. There are those who,

in the love of some evil, will yet find their sole delight in practising it. Neither the misery it brings nor the restraint and punishment suffice to make them yield.

THE DOCTRINE OF GOD

The fundamental teaching of the theological works is that God is one in Essence and in Person, and He is the Lord and Saviour Jesus Christ. From the time of the Council of Nicaea (325), orthodox thought has regarded the Godhead as constituted of three Divine Beings, each a complete, infinite Person. The Athanasian Creed, the "Quicunque Vult" of the Prayer Book, formulates the belief with some precision and it has become the accepted doctrine of the Trinity for almost the whole Christian world.

Behind the specific terms and phrases of this creed there lies a battlefield of theological, linguistic, metaphysical, and personal strife, the campaigns of which occupy some centuries of the Church's history.

Swedenborg concedes the truth of the creed on condition that for a Trinity of Persons there be substituted a Trinity of Person. By this he means that there are three essential principles which make up a person. These can be regarded as "Soul," the *esse* of the person, "Body," or *existere*, by which the soul effects its purposes and by which is to be understood all the planes of mental and bodily life, and "Operation" or resultant activity of the life of the soul. In God, this Trine is of Infinite Love, Infinite Wisdom, and Infinite Power. The three together constitute an indivisible, perfect unity. Each of the three is an essential constituent of the oneness of God. In the absence of any one of them, the remaining two cannot be. The Infinite, Swedenborg maintained, does not allow of redundant elements unessential to its being and unity, and there is nothing in the notion of three Infinite Persons to make it necessary to Deity, still less to a perfect unity.

The Monarchians of old, from the days of Paul of Samosata to those of Laelius and Faustus Socinus, recognized the difficulty, but their solutions undermined the fundamental truth of Christianity. The theories advanced were of two types. It was possible to deny in various ways the plenary deity of the Son

and the Holy Spirit, a device which appeared to secure the oneness of God by reversion to Judaism. It was possible, on the other hand, to regard the Father, the Son, and the Holy Spirit as three aspects of some inscrutable Divine Essence in the background.

Swedenborg avoided the Arianism of the former alternative and the Sabellianism of the latter. His doctrine is that there is one Divine Being, the Lord and Saviour Jesus Christ.

In the Athanasian Creed there is inserted a phrase to safeguard the believer from Tritheism :

Although by the Christian verity we are obliged to acknowledge each Person by Himself to be God and Lord, yet we cannot, according to the Catholic religion, say three gods or three lords. "Which amounts to this," comments Swedenborg, "although it is allowable, by the Christian verity, to acknowledge or think of three gods and lords, yet it is not allowable, according to the Christian faith, to say or to name more than one God and Lord. And yet it is acknowledgment and thought that conjoin man with the Lord and Heaven, and not speech alone. Besides . . . the Divine is not divisible. To make the three one by essence or substance, does not take away the idea of three gods, but only conveys that of unanimity between them."¹

Prior to the Incarnation, the difficulty had not arisen. The glory of Judaism had been its uncompromising monotheism, and from the time of Isaiah, the Jew had known but one God Who was at once Creator, Redeemer, and Saviour. When, however, the implications of the birth at Bethlehem were examined, pagan and Jew alike felt free to taunt the Christian with Tritheism. The taunt was false in actuality, though the crudity of credal explanations lent it plausibility. The coming of God to man was effected by the assumption of a human nature whose inmost Soul was the one only God, the Father from eternity. In the course of our Lord's life on earth, this humanity, comprising all the planes of human life, was glorified, or made Divine from the Divine Soul that was within it, and hence for the purpose of distinguishing two utterly distinct essentials within an indissoluble unity, the indwelling Soul of the Godhead

¹ Doctrine of the Lord, no. 57.

is called the "Father" and the Divine Humanity is called the "Son." The testimony of Paul had been, "in Jesus Christ dwelleth all the fulness of the Godhead bodily"; that of our Lord is, "Believest thou not that I am in the Father and the Father in Me? He that hath seen Me hath seen the Father." In the Lord Jesus Christ, the God of the Old Testament, and no other, had become incarnate for man's redemption.

Swedenborg affirmed that the belief in three Divine persons would lead either to the ultimate denial of the deity of the Lord Jesus Christ or to an agnosticism born of the inability of the human mind to conceive of such a mystery. It is true that the infinity of God must ever evade the capacity of man's mind to comprehend in fulness, and if that were all to be said of the matter, the position of the agnostic is secure. But to relegate the Godhead to permanent and insoluble mystery is to convict God of failure to reveal Himself. The mystery is man-made, and arises through what Swedenborg called the invention of three Divine persons. In the Gospels there is manifest a very intense desire on the part of the Lord to explain and render His nature understandable to discipleship. His very Humanity is a manifestation of the nature of the Infinite Soul within. Swedenborg is in the forefront of those theologians who would maintain that, in the nature of the case, God can be known only by revelation. But granting the revelation, it is inconsistent to plead that man's understanding of God is eternally to be obscured by an insoluble mystery.

Swedenborg's conviction was that "it is permitted now to enter into an understanding of the mysteries of Faith." The prime purpose and function of the understanding, itself a faculty imparted to human nature by the Creator, is that man's knowledge of God might be an enlightened one and his religion a matter of his whole manhood, of understanding as well as of heart and hand.

THE DOCTRINE OF REVELATION

Such a claim on behalf of the human understanding appears less presumptuous when Swedenborg's teaching on revelation is examined. The key-principle here is that the very essence of God is Infinite Love and,

the very quality of Love is not to love itself but to love others and be conjoined to them by Love. The very quality of Love also is to be loved by others, for thus conjunction comes.¹

Love is creative, requiring and therefore providing an object to which it can give itself and with which it strives to establish an eternal union through mutual reciprocation of affection. Such an end is attained in man. The Love of God has been with man from the beginning, providing everything necessary to encourage a freely-rendered regard and love for the Divine. In such reciprocation on the part of man, the Divine purpose of creation is achieved and the highest well-being of the creature attained.

Earliest man, unhampered by the legacy of hereditary evil, rose rapidly to the perception of God's nature and love. The love of God was written on the heart, and the purity of that love engendered a spiritual perception and wisdom far superior to that of subsequent ages. This was the "Golden Age," remembered vaguely in all the mythologies of the world, wherein the innocence of childhood was reflected in the character of human life. Physically, man was but an animal, scarcely having attained to the erect posture.

On psychological as well as theological grounds, Swedenborg denied those theories of Anthropology which trace an evolution of religious ideas from primitive superstition. An all-absorbing adoration of an omnipresent God of Love, arising from intuitive perception rather than rational understanding, was the first religious attitude of mankind. The later worship of Babylonian, Hittite and Egyptian civilizations marked a decadence of spiritual quality. Religion became externalized. It expressed itself in symbolic pagantry wherein the various attributes of God were portrayed as separate personalities, and elaborate hierarchies of Divine and quasi-Divine beings were invented.

There lay, however, at the root of that symbolism, a profoundly true principle which Swedenborg calls Correspondence, and which he maintains was common knowledge among ancient peoples. The ubiquity of that knowledge accounts, among other things, for the universal presence of a Garden of Eden story and

¹ *Divine Love and Wisdom*, no. 47.

a Flood legend in world mythologies. The knowledge of Correspondence arose in most ancient times from an intuitive perception of the fact that the myriad attributes of God are reflected in the forms and activities of the things He has created, and that as man is created in the image of God, the realm of Nature mirrors the faculties of the human mind.

This correspondence which exists between Nature and the Divine and spiritual things of God and man provide a language by which Divine Wisdom can be imparted. With the passing of that pristine integrity of the human spirit and the rise of more materialistic interests in the human heart, the early and vivid intuitions of Divine omnipresence and love were lost to mankind. Yet knowledge of God is a paramount need on the part of humanity, and the Divine Love pursues the errant spirit with all that is required to beckon it back to communion with the Divine. With the need for a written revelation, use was made of this parallelism between Nature and man. When intuitive perception failed to reveal God, God spoke to man of spiritual and Divine things in the language of Correspondence, the only language man then used to express thoughts above the merely natural.

I have been instructed (writes Swedenborg) that Enoch, of whom mention is made in Genesis v. 21-24, together with his associates, collected correspondences and transmitted a knowledge of them to posterity; that in consequence of this the science of Correspondence was not only known but also cultivated in many kingdoms of Asia, especially in the land of Canaan, of Egypt, Assyria, Chaldea, Syria, Arabia, Tyre, Sidon, and Nineveh. It was thence conveyed from places on the sea-coast into Greece, but was changed there into fabulous stories as may appear from the writings of the earliest authors of that land.¹

Swedenborg's doctrine of Revelation is an exposition of this principle of Correspondence based on Scriptural evidence and rational necessity. The wisdom of God is infinite and must needs be expressed in terms and ideas commensurate with human understanding. It is adapted first to angelic minds for their use in the heavens, and these spiritual teachings find

¹ *Doctrine of the Sacred Scripture*, no. 21.

their embodiment for mankind on earth in a body of inspired writing contained in the Bible. The canon of plenary inspired Scripture is but part of what is contained in the Bible ; the epistles of Paul, for example, while of value to the Church, are written in human style and embody no internal sense.

The signature of Divine Revelation is the indwelling Presence of the Divine Love and Divine Wisdom. The outer surface of any man-made object, such as a statue by Michelangelo or a Madonna of Leonardo da Vinci, exhausts the whole work. With works of God, the outer surface is but the clothing of infinite wonders, whether it be living cell, or flower, or animal or revealed truth. Swedenborg lays down the general principle that in all inspired Scripture there is a spiritual sense, that it is through this sense that the Scripture is Divine, that it has hitherto been unknown, and that the principles of its embodiment in the Letter of the Word are now disclosed. The inference is that the writers of the historical and prophetic books of the two testaments were unaware of the full spiritual import of their writings.

And so it is that Swedenborg, reprov'd in his lifetime for diverging from the orthodoxy of his day, is among the few whose works uphold the plenary inspiration of the Divine Word. The presence of the Holy Spirit with the penmen of the Word must ever remain unquestioned. On that point the instinct of the Church has been sound and unwavering. Swedenborg's contention would be that if the inspiration does not pass from the penman to the writing, the writing is not Divine Revelation ; if, however, it does indeed pass, then the writing is an embodiment of the infinite wisdom of God and enfolds depths of truth beyond expression in natural terms.

Whatever may be the varied opinions regarding the claims made by Swedenborg in respect of his Divine mission, he succeeds in making the providential operations of Infinite Love more clear to the human mind. He taught that humanity was on the threshold of a new spiritual age, and he foresaw the need of fuller and richer understanding of the two great fundamentals of religious thought, the doctrine of the Lord and the doctrine of the Word. The human intellect, he maintained, is not given that it might frame ideas of God and human destiny, but that it might understand the revelation God Himself has made.

Each doctrine he examines exposes the nature and meaning of Divine Love. In the *Divine Providence* this Love is seen in the context of human evil, operating to maintain the freedom of man, yet curbing the rebellious spirit and providing that no evil shall be permitted out of which no good may come. In the *Divine Love and Wisdom*, the more philosophical aspects of Creation are dealt with. In *Conjugal Love*, the subject of Sex is raised to the spiritual level, endowed with a universal meaning and revealed as having its origins in the nature of God Himself. In his great expository works, the *Arcana Caelestia*, the *Apocalypse Explained* and the *Apocalypse Revealed*, the familiar pages of Scripture become translucent with richer, spiritual meaning, testifying to the indwelling Presence of the Living Word which, for our redemption, "was made flesh and dwelt amongst us."

The essence of Swedenborg's thought is taken from :

Philosophical Period

THE INFINITE AND THE FINAL CAUSE
OF CREATION

Theological Period

ARCANA CAELESTIA
HEAVEN AND HELL
THE NEW JERUSALEM AND ITS HEAVENLY
DOCTRINE
DIVINE LOVE AND WISDOM
DOCTRINE OF THE LORD
DOCTRINE OF THE SACRED SCRIPTURE
DIVINE PROVIDENCE
CONJUGIAL LOVE
TRUE CHRISTIAN RELIGION
THE APOCALYPSE EXPLAINED

THE WORKS OF
EMANUEL SWEDENBORG

Scientific and Philosophical

Principia (1734)

The Infinite and the Final Cause of Creation (1734)

Economy of the Animal Kingdom (*Oeconomia Regni Animalis*) (1740-41)

Rational Psychology (*De Anima*) (1741-42) posthumous

The Animal Kingdom (*Regnum Animale*) (1744-45)

The Worship and Love of God (*De Cultu et Amore Dei*)
(1745)

Theological

Arcana Caelestia (1749-56)

Heaven and Hell (*De Caelo et ejus Mirabilibus et de Inferno*) (1758)

The New Jerusalem and its Heavenly Doctrine (*De Nova Hierosolyma et ejus Doctrina Caelesti*) (1758)

Earths in the Universe (*De Telluribus in Mundo nostro Solari*) (1758)

The Last Judgment (*De Ultimo Judicio*) (1758)

The Apocalypse Explained, in MS. (1757-59)

Doctrine of the Lord (*Doctrina Novae Hierosolymae de Domino*) (1763)

Doctrine of the Sacred Scripture (*Doctrina Novae Hierosolymae de Scriptura Sacra*) (1763)

Doctrine of Life (*Doctrina Vitae pro Nova Hierosolyma*)
(1763)

Doctrine of Faith (*Doctrina Novae Hierosolymae de Fide*) (1763)

Divine Love and Wisdom (*Sapientia Angelica de Divino Amore et de Divina Sapientia*) (1763)

Divine Providence (*Sapientia Angelica de Divina Providentia*) (1764)

The Apocalypse Revealed (*Apocalypsis Revelata*) (1766)

Conjugal Love (*Deliciae Sapientiae de Amore Conjugiali*) (1768)

True Christian Religion (*Vera Christiana Religio*) (1771)

HEAVEN AND HELL

THE DIVINE IN HEAVEN, WHICH MAKES HEAVEN, IS LOVE, BECAUSE love is spiritual conjunction. Love conjoins the angels with the Lord and conjoins them with each other ; and it so conjoins them that they are all as one in the sight of the Lord. Moreover, love is the very *esse* of life with every one, and from love, therefore, both angels and men have life. That from love is the inmost vitality of man, every one may know who reflects ; for he grows warm from its presence, cold from its absence, and from privation of it he dies. But it is to be known, that the life of every one is such as his love¹ (14).

There are two distinct loves in heaven—love to the Lord, and love toward the neighbour. In the inmost or third heaven, is love to the Lord ; in the second or middle heaven, is love toward the neighbour. Both proceed from the Lord, and both make heaven. The distinction between these two loves and also the manner in which they are conjoined, appears in heaven in clear light, but only obscurely in the world. In heaven, to love the Lord does not mean to love Him as to His person, but to love the good which is from Him ; and to love good is to will and to do good from love. So also to love the neighbour does not mean to love a companion as to his person, but to love truth which is from the Word ; and to love truth is to will and to do it. Hence it is evident that these two loves are distinct like good and truth, and that they are conjoined like good with truth ; but these things are hard to be understood by men who do not know what love is, what good is, and what the neighbour is (15).

I have sometimes talked with angels on this subject, and they said that they wondered that men of the Church do not know that to love the Lord and to love the neighbour is to love good and truth and, from inclination, to do them ; when yet they might know that every one shows his love by willing and doing what another wills, and is by this means loved in turn and

¹ The numbers after each extract refer to the numbered section in the book concerned.

conjoined with the one he loves—not by loving him without doing his will, which in itself is not loving. They also said that men might know, that the good which proceeds from the Lord is a likeness of Himself, because He is in it ; and that they become likenesses of Him, and are conjoined to Him, who make good and truth the principles of their life, by willing and doing them. To will also is to love to do. That this is so, the Lord also teaches in the Word, where He says, “ He that hath my commandments and keepeth them, he it is that loveth me, and I will love him, and make my abode with him ” (John xiv. 21, 23) : and again, “ If ye keep my commandments, ye shall abide in my love ” (John xv. 10) (16).

They who have not a just idea concerning spiritual and heavenly things are unable to perceive that heavenly and spiritual things are arranged and conjoined into the form and image of a man. They think that the earthly and material things, which compose man's outmost nature, make the man, and that without these man is not man. But let them know that man is not man from these things, but because he can understand what is true and will what is good. These spiritual and heavenly things are what make man. Besides, it is well known that the quality of the understanding and the will is the quality of the man ; and it may also be known, that his earthly body is formed to serve the will and understanding in the world, and to perform uses in conformity with them in the ultimate sphere of nature. For this reason the body does nothing of itself, but is put in action altogether in compliance with the bidding of the understanding and will ; so that whatever a man thinks, he utters with the tongue and mouth, and whatever he wills, he does with the body and its limbs, so that it is the understanding and will that act, and not the body of itself. Hence it is evident, that man's Intellectual and Voluntary make the man, and that they are in a human form, because they act into the minutest particulars of the body, as what is internal into what is external ; and therefore from them man is called an internal and spiritual man. Heaven itself is such a man, in the greatest and most perfect form (60).

Such being the form of heaven, it is also ruled by the Lord as one man, and thus as a one. For it is known, that although man consists of an innumerable variety of things, both in the

whole and in each part—in the whole, of members, organs, and viscera, and in each part, of series of fibres, nerves, and blood vessels, thus of members within members, and parts within parts—still the man when he acts, acts as a one. Such also is heaven under the government and leading of the Lord (63).

So many various things act as one in man, because there is nothing whatever in him which does not contribute something to the common good, and perform some use. The whole performs a use to its parts, and the parts perform a use to the whole ; for the whole consists of the parts, and the parts constitute the whole, therefore they provide for one another, have respect to one another, and are conjoined in such a form, that all, both generally and individually, have reference to the whole and its good. Thus it is that they act as one. Similar are the consociations in heaven, for all are joined together there according to uses, in like form, and therefore they who do not perform use to the community, are cast out of heaven, because they are heterogeneous. To perform use is to desire the welfare of others for the sake of the common good ; and not to perform use is to desire the welfare of others, not for the sake of the common good, but for the sake of self. The latter are those who love themselves above all things ; but the former love the Lord above all things. Thus it is that they who are in heaven act as one, and thus not from themselves, but from the Lord ; for they look to Him as the One only Source of all things, and to His kingdom as the common weal to be cared for. This is meant by the Lord's words, " Seek ye first the kingdom of God, and his righteousness, and all things shall be added unto you " (Matt. vi. 33). To seek His righteousness is to seek His good. They in the world who love the good of their country more than their own, and the good of their neighbour as their own, are those who in the other life love and seek the kingdom of the Lord, for there the kingdom of the Lord is instead of their country ; and they who love to do good to others, not for the sake of self, but for the sake of good, love the neighbour, for good there is the neighbour. All such are in the GRAND MAN, that is, in heaven (64).

Although all things in heaven have their successions and progressions as in the world, still the angels have no notion or

idea of time and space, and so completely destitute are they of such idea that they do not even know what time and space are (162).

Since angels have no idea derived from time as men have in the world, therefore also they have no idea of time or of anything which relates to time. They do not even know what the divisions of time are, such as a year, a month, a week, a day, an hour, to-day, to-morrow, yesterday. When the angels hear them named by man (for angels are always associated with man by the Lord), in place of them they perceive only states, and such things as relate to states ; thus the natural idea of man is turned into a spiritual idea with the angels. Hence it is that times, in the Word, signify states, and that divisions of time, as those above mentioned, signify spiritual things which correspond to them (165).

The nature of the things seen by the angels in the heavens cannot be described in a few words ; for the most part they are like things on the earth, but more perfect as to form, and more abundant in number. That there are such things in the heavens may be evident from those which were seen by the prophets : as by Ezekiel, where he speaks of the new temple and the new earth (described from Chap. XL to XLVIII) ; by Daniel (from Chap. VII to XII) ; by John (from the first chapter of the Apocalypse to the last) ; and from the things seen by others, of which we read both in the historical and the prophetic books of the Word. They saw these things when heaven was opened to them ; and heaven is said to be opened when the interior sight, which is the sight of the spirit of man, is opened. For what is in the heavens cannot be seen by the eyes of man's body, but with the eyes of his spirit. When it seems good to the Lord, these are opened ; and then man is withdrawn from the natural light in which he is from the senses of the body, and is elevated into spiritual light, in which he is from his spirit. In that light I have seen the things which exist in heaven (171).

To show what those things are that are presented to the sight of the angels according to correspondences, I will mention one single instance for the sake of illustration. To those who are in intelligence, there are presented gardens and paradises, full of

trees and flowers of every kind. The trees are planted in most beautiful order, and so interwoven as to form arbours, with arched entrances and walks around, all with such beauty as words cannot describe. They who are in intelligence walk in these paradises, and gather flowers, and weave garlands, with which they adorn little children. There are also species of trees and flowers there, such as have never been seen, and which cannot exist in the world. The trees bear fruits, according to the good of love in which the intelligent are. They see such things, because a garden and a paradise, and fruit-bearing trees and flowers, correspond to intelligence and wisdom. That there are such things in heaven is also known on earth, but only to those who are in good and who have not extinguished in themselves the light of heaven by natural light and its fallacies ; for they think and say, when speaking of heaven, that there are such things there as the eye hath not seen nor ear heard (176).

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Since there are societies in heaven, and angels live as men, they have also dwellings, and these again various according to each one's state of life—magnificent for those who are in a state of dignity, and less magnificent for those in a lower state. I have sometimes spoken with angels about the dwellings of heaven, and said that scarcely any one at this day would believe that they have dwellings and homes, some because they do not see them, some because they do not know that angels are men, and others because they believe that the angelic heaven is the heaven about them which they see with their eyes ; and, because it appears empty, and they suppose angels to be ethereal forms, they conclude that they live in the ether. Besides, they do not comprehend that there are such things in the spiritual world as are in the natural world, because they know nothing of what is spiritual. The angels replied, that they know such ignorance prevails in the world at this day, and are surprised that it exists chiefly within the Church, and more amongst the intelligent there than among those whom they call the simple. They said further, that it might be known from the Word that angels are men, because those who have been seen were seen as men, as was also the Lord, who took with Him

the whole of His Human. And because they are men, it might be known that they have dwellings and homes, and do not, as some think in their ignorance, which the angels call insanity, fly about in the air, and that they are not winds though they are called spirits. They also said that men might apprehend this if they would only think of angels and spirits apart from their preconceived opinions, and that they do so when the question, *whether it is so*, is not made the immediate subject of enquiry ; for every one has a general idea that angels are in the human form, that they have dwellings, which they call the habitations of heaven, and that they are more magnificent than dwellings on earth. But this general idea, they said, which flows from heaven, is instantly annihilated when the question whether it is so is made the central object of thought. This occurs chiefly with the learned, who by their own intelligence have shut heaven against themselves and the entrance of its light. The case is similar with respect to a belief in the life of man after death. He who speaks about it, and does not think at the same time from erudition about the soul, or from the doctrine of its reunion with the body, believes that after death he is to live as a man and be among angels if he has lived well, and that then he will see magnificent things and be sensible of joys ; but as soon as he looks to the doctrine of reunion with the body or to the common hypothesis concerning the soul, and the thought occurs as to whether the soul is indeed of such a nature, his former idea is dissipated (183).

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All things in heaven appear in place and in space exactly as they do in the world, and yet angels have no notion or idea of place and space. This must of necessity appear paradoxical, and since the subject is of great importance, I wish to present the matter in clear light (191).

All changes of place in the spiritual world are effected by changes of the state of the interiors, so that change of place is nothing else than change of state. In this way also I have been led by the Lord into the heavens, and likewise to earths in the universe ; this being effected as to my spirit, my body remaining in the same place. All the angels move in this manner, and hence they have no distances ; and since they have no

distances, they have no spaces, but instead of them states and their changes (192).

As changes of place are made in this way, it is evident that approximations are similarities of the state of the interiors, and that removals are dissimilarities. Hence it is that they are near to each other who are in similar states, and distant, who are in dissimilar states ; and that spaces in heaven are merely external states corresponding to internal. From this cause alone the heavens are distinct from one another, and also the societies of each heaven, and the individuals in each society. This, also, is the reason why the hells are entirely separated from the heavens, for they are in a contrary state (193).

Since heaven is distinguished into societies, and the larger societies consist of some hundreds of thousands of angels, and since all within a society are in similar good but not in similar wisdom, it necessarily follows that there are also governments ; for order must be observed, and all things of order are to be kept inviolable. But the governments in the heavens are various ; of one sort in societies which constitute the Lord's celestial kingdom, and of another in societies which constitute the Lord's spiritual kingdom : they differ also according to the ministries of the different societies. But in the heavens there is no other government than the government of mutual love, and the government of mutual love is heavenly government (213).

Divine worship in the heavens is not unlike that on earth as to externals, but it differs as to internals. In the heavens, as on earth, there are doctrines, preachings, and temples. The doctrines agree as to essentials, but are of more interior wisdom in the higher heavens than in the lower. The preachings are according to the doctrines ; and as the angels have houses and palaces, so also they have temples in which there is preaching. Such things exist in heaven because angels are continually being perfected in wisdom and love ; for they have understanding and will equally as men, and the understanding is such that it may be continually perfected, and in like manner the will ;

the understanding by the truths which are of intelligence, and the will by the goods which are of love (221).

Divine worship itself, in the heavens, does not however consist in frequenting temples and hearing sermons, but in a life of love, charity, and faith, according to doctrines ; and sermons in temples serve only as means of instruction in matters of life. I have spoken with angels on this subject, and told them that in the world it is believed that Divine worship is only to frequent temples, hear sermons, attend the sacrament of the Holy Supper three or four times a year, and perform other acts of worship according to the statutes of the Church ; and likewise to set apart times for prayer, and then behave devoutly. The angels said that these are outward deeds which ought to be done, but that they are of no avail unless there is an internal from which they proceed, and that the internal is a life according to the precepts which doctrine teaches (222).

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In the whole heaven all have one language, and they understand one another, from whatever society they are, whether near or distant. This language is not learned there, but is natural to every one, for it flows from their very affection and thought. The sound of their speech corresponds to their affection, and the articulations of sound, which are words, correspond to the ideas of their thought which are from affection ; and since their language thus corresponds, it is itself also spiritual, for it is affection audible and thought speaking. Every attentive observer may know that all thought is from the affection of love, and that the ideas of thought are various forms into which the general affection is distributed ; for no thought or idea can exist without affection, their soul and life being from it. On this account the angels know the character of a man merely from his speech ; from the tone, what his affection is, and from the articulations of sound, or words, what his mind is. The wiser angels know what the ruling affection is from a single series of words, for to this they chiefly attend. That every one has various affections is known—one when in joy, another when in grief, another when in forbearance and mercy, another when in sincerity and truth, another when in love and charity, another when in a state of zeal or

when in anger, another when in simulation and deceit, another when in quest of honour and glory, and so on—but the ruling affection or love is in them all ; and therefore the wiser angels, because they perceive this, know one's whole state from the speech. This has been proved to me by much experience. I have heard angels lay open the life of another merely from hearing him. They said also that from some ideas of another's thought they know all things of his life, because from these ideas they know his ruling love, in which are all things in their order ; and that man's book of life is nothing else (236).

To speak with spirits at this day is rarely granted because it is dangerous, for then the spirits know that they are with man ; otherwise they do not know it ; and evil spirits are such that they regard man with deadly hatred, and desire nothing more than to destroy him, both soul and body. This in fact is done with those who have indulged much in phantasies, so as to remove from themselves the delights proper to the natural man. Some also who lead a solitary life occasionally hear spirits speaking with them, and this without danger, but the spirits with them are removed at intervals by the Lord, lest they should know that they are with man. For most spirits do not know that there is any other world than that in which they are, and so do not know that there are men elsewhere ; and on this account man is not allowed to speak to them in return, for then they would know it. They who think much on religious subjects, and are so intent upon them as to see them as it were inwardly in themselves, begin also to hear spirits speaking with them ; for religious subjects of every kind, when man dwells upon them from himself, and does not modify them by the various things of use in the world, penetrate interiorly, and dwell there, and occupy the whole spirit of man, and thus enter into the spiritual world, and affect the spirits who dwell there. Such persons are visionaries and enthusiasts, and believe every spirit whom they hear to be the Holy Spirit, when yet they are enthusiastic spirits. They who are such see falsities as truths, and because they see them, they persuade themselves and likewise persuade those with whom they flow in ; and because those spirits began also to persuade to evils, and to be obeyed,

they were gradually removed. Enthusiastic spirits are distinguished from other spirits by this, that they believe themselves to be the Holy Spirit, and what they say to be Divine. Those spirits do not hurt man with whom they communicate, because man honours them with Divine worship. I have occasionally spoken with them, and then the wicked things which they infused into their worshippers were discovered. They dwell together to the left, in a desert place (249).

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The innocence of infancy, or of little children, is not genuine innocence, for it is only the external form of innocence, and not its internal form ; but still from that may be learned what innocence is, for it shines forth from the faces of children, from some of their gestures, and from their earliest speech, and affects us, and this because they have no internal thought ; for they do not yet know what good and evil, not what truth and falsity are ; and these are the origin of thought. Hence they have no prudence from their proprium, no purpose and deliberate object, and, consequently, no intention of an evil nature. They have no proprium, acquired from the love of self and of the world ; they attribute nothing to themselves, but ascribe all that they have received to their parents ; they are content with the few trifling things which are given them ; they delight in them ; they have no anxiety about food and clothing, and none about the future ; they do not look to the world and covet a multitude of its possessions ; but they love their parents, their nurses, and their infantile companions, with whom they play in innocence ; they suffer themselves to be led ; they hearken and obey. And since they are in this state, they receive all things into the life, and without knowing it they derive thence becoming manners, speech, and the rudiments of memory and thought, for the receiving and implanting of which their state of innocence serves as a medium. But this innocence, as was said above, is external, because only of the body, and not of the mind ; for their mind is not yet formed, because mind is understanding and will, and thought and affection therefrom. It has been told me from heaven, that little children are under the Lord's special care, and that they have an influx from the inmost heaven, where there is a state of innocence ; and that the influx passes through their

interiors, and that in passing through, it affects them with nothing but innocence ; that hence innocence is shown in the face and in some gestures, and becomes apparent ; and that it is this innocence by which parents are inmosty affected, and which produces parental love (277).

It is a common opinion, that they who are born out of the Church, and are called Heathen or Gentiles, cannot be saved, because they have not the Word, and thus do not know the Lord, without whom there is no salvation. But yet it may be known that they also are saved, from this alone, that the mercy of the Lord is universal, that is, toward every one ; that they are born men as really as those who are within the Church, who are but few in comparison, and that it is not their fault that they do not know the Lord. Every one who thinks from any enlightened reason may see that no man is born for hell, for the Lord is love itself, and His love consists in willing to save all. Therefore He has provided that all men have some kind of religion, and by means of it, acknowledgment of the Divine, and interior life ; for to live according to one's religious belief is to live interiorly, because then man looks to the Divine ; and so far as he looks to this, so far he does not look to the world, but removes himself from the world, and consequently from the life of the world, which is exterior life (318).

Some believe that only children who are born within the Church come into heaven, but not those who are born out of the Church ; because they say that children within the Church are baptized, and by baptism initiated into the faith of the Church. They do not know that no one receives heaven or faith by baptism ; for baptism is only a sign and memorial that man is to be regenerated, and that he who is born within the Church can be regenerated ; because there is the Word in which are the Divine truths by which regeneration is effected, and there the Lord is known, from whom there is regeneration. Let them know, therefore, that every child, wheresoever he is born, whether within the Church or out of it, whether of pious parents or of wicked parents, is received by the Lord when he

dies, and is educated in heaven. He is there taught according to Divine order, and is imbued with affections for good, and by them with knowledges of truth; and afterwards, as he is perfected in intelligence and wisdom, he is introduced into heaven, and becomes an angel. Every one who thinks from reason, may know that no one is born for hell, but all for heaven, and that man himself is in fault if he comes into hell; but that little children cannot as yet be in fault (329).

They who are in heaven are continually advancing to the spring-time of life, and the more thousands of years they live, the more delightful and happy is the spring to which they attain, and this to eternity, with an increase according to the progressions and degrees of their love, charity, and faith. Women who have died old and worn out with age, if they have lived in faith in the Lord, in charity toward the neighbour, and in happy marriage love with a husband, come with the succession of years more and more into the flower of youth and early womanhood, and into beauty which exceeds all idea of beauty ever perceivable by our sight. Goodness and charity are what form and present in them their own likeness, and cause the joy and beauty of charity to shine forth from every least lineament of the face, so that they are forms of charity itself. Some who have beheld them have been overwhelmed with astonishment. The form of charity, which is seen to the life in heaven, is such that charity itself is what portrays and is portrayed, and this in such a manner, that the whole angel, and especially the face, is as it were charity itself, which plainly appears to view and is clearly perceived. When this form is looked upon, it appears ineffably beautiful, and affects with charity the very inmost life of the mind. In a word, to grow old in heaven is to grow young. They who lived in love to the Lord, and in charity toward their neighbour, become such forms, or thus beautiful, in the other life. All angels are such forms, with innumerable variety; of these heaven consists (414).

The world of spirits is not heaven nor is it hell, but it is the

intermediate place or state between the two, for it is the place into which man comes after death, and from which, after a certain time, according to his life in the world, he is either elevated into heaven, or cast into hell (421).

The world of spirits is the intermediate place between heaven and hell, and also the intermediate state of man's life after death. That it is an intermediate place was made evident to me, because the hells are beneath, and the heavens above ; and that it is an intermediate state, because so long as man is there, he is neither in heaven nor in hell. The state of heaven in man is the conjunction of good and truth in him, and the state of hell is the conjunction of evil and falsity in him. When good in a man-spirit is conjoined with truth, he enters into heaven, because, as just observed, that conjunction is heaven within him ; but when evil in a man-spirit is conjoined with falsity he comes into hell, because that conjunction is hell within him. This conjunction is effected in the world of spirits, because man is then in an intermediate state. It is the same thing whether you say the conjunction of the understanding and the will, or the conjunction of truth and good (422).

When the spirit of a man first enters the world of spirits, he has the face and tone of voice similar to that which he had in the world, because he is then in the state of his exteriors, and his interiors are not yet disclosed ; this is the first state of man after death. But afterwards the face is changed, and becomes entirely different, because it assumes the likeness of the affection or ruling love in which the interiors of his mind were in the world, and in which his spirit was in the body ; for the face of the spirit of man differs exceedingly from that of his body ; the face of the body is from his parents, but the face of the spirit is from his affection, of which it is the image. Into this the spirit comes after the life of the body, when the exteriors are removed, and the interiors are revealed ; this is the third state of man. I have seen some spirits shortly after their arrival from the world, and I knew them by their face and speech, but I did not know them afterwards when I saw them again. They who were in good affections appeared then with beautiful faces, but the faces of those who were in evil

affections were deformed ; for the spirit of man, viewed in itself, is nothing but his affection, the outward form of which is the face. These changes of the face take place, because, in the other life, no one is allowed to counterfeit affections which are not properly his own, nor consequently to put on looks which are contrary to his real love. All who are there are brought into such a state as to speak as they think, and to show, by their looks and gestures, what is their will. Hence now it is that the faces of all spirits become the forms and images of their affections ; and therefore all who knew each other in the world, know each other also in the world of spirits, but not in heaven nor in hell (457).

That it is not so difficult to live the life which leads to heaven as is believed, may be seen from what now follows. Who is unable to live a civil and moral life, since every one is initiated into it from childhood, and is acquainted with it from life in the world ? Every one also does lead such a life, the evil as well as the good ; for who does not wish to be reputed sincere and just ? Almost all men practise sincerity and justice outwardly, so that they seem to be sincere and just in heart, or as if they acted from real sincerity and justice. The spiritual man should live in like manner, and he can do this as easily as the natural man, but with this difference, that the spiritual man believes in the Divine, and acts sincerely and justly, not merely because it is according to civil and moral laws, but also because it is according to Divine laws. For the spiritual man, because he thinks about Divine things when he acts, communicates with the angels of heaven, and as far as he does this, is conjoined with them, and thus his internal man is opened—and this, viewed in itself, is the spiritual man. When he is in this state, man is adopted and led by the Lord, although he is not conscious of it, and then in doing deeds of sincerity and justice which belong to moral and civil life he acts from a spiritual origin ; and to do what is sincere and just from a spiritual origin is to do it from genuine sincerity and justice itself, or to do it from the heart. His justice and sincerity appear outwardly the same as the justice and sincerity of natural men, and even like that of evil and infernal men, but in internal form they are wholly unlike, for evil men act justly and

sincerely for the sake of themselves and the world only, and therefore if they did not fear the law and its penalties, or the loss of reputation, honour, gain, and life, they would act altogether insincerely and unjustly, because they neither fear God nor any Divine law, and are thus unrestrained by any internal bond. They would therefore in such case defraud, rob, and plunder others with delight to the utmost of their power. That they are inwardly of such a character is especially evident from the inspection of those who are like them in the other life, where every one's externals are removed, and his internals opened, in which he then lives to eternity. Such persons, as they then act without external restraints, fear of the law, or of the loss of reputation, honour, gain, or life, act insanely, and laugh at sincerity and justice. But they who have acted sincerely and justly from regard to Divine laws, when their externals are taken away and they are left to their internals, act wisely, because they are conjoined with angels of heaven, from whom wisdom is communicated to them. Hence it may now first be evident that the spiritual man may act precisely like the natural man as to civil and moral life, provided he be conjoined to the Divine as to the internal man, or as to his will and thought (530).

An opinion has prevailed with some that God turns away His face from man, rejects him from Himself, and casts him into hell, and that He is angry with him on account of evil ; and with some still further, that God punishes man, and does evil to him. They confirm themselves in this opinion from the sense of the letter of the Word, where such things are said ; for they are not aware that the spiritual sense of the Word, which explains the sense of the letter, is entirely different, and that hence the genuine doctrine of the Church, which is from the spiritual sense of the Word, teaches otherwise, namely, that God never turns away His face from man, and rejects him from Himself, that He does not cast any one into hell, and that He is not angry with any one. Every one, whose mind is in a state of illustration, perceives this when he reads the Word, because God is good itself, love itself, and mercy itself ; he sees, too, that good itself cannot do evil to any one, also that love itself and mercy itself cannot reject man from

itself ; because this is contrary to the very essence of mercy and love, and therefore contrary to the Divine Himself. And so they who think from an enlightened mind, while they read the Word clearly perceive that God never turns Himself away from man, and since He never turns Himself away from man, He deals with him from good, from love, and from mercy ; that is, He wills good to him, loves him, and is merciful to him. Hence also, they see that the sense of the letter of the Word, in which such things are said, conceals in itself a spiritual sense, according to which those expressions are to be explained that in the sense of the letter are spoken in accommodation to the apprehension of man, and according to his first and common ideas (545).

DIVINE PROVIDENCE

THE LORD'S DIVINE PROVIDENCE, IN ALL THAT IT DOES, REGARDS
THE INFINITE AND THE ETERNAL

IT IS KNOWN IN THE CHRISTIAN WORLD THAT GOD IS INFINITE and Eternal ; for, in the Doctrine of the Trinity that has its name from Athanasius, it is said that God the Father is Infinite, Eternal, and Omnipotent ; in like manner God the Son, and God the Holy Spirit ; and that, nevertheless, there are not three Infinite, Eternal, and Omnipotent, but one. It follows from this that, as God is Infinite and Eternal, nothing can be predicted of God but the Infinite and the Eternal. But what the Infinite and Eternal is cannot be comprehended by the finite, and yet it can be : it cannot be comprehended because the finite cannot hold the Infinite ; and it can, because there are abstract ideas, by which things are seen to be, though what they are in quality be not seen. Such ideas are given concerning the Infinite, as, that God because He is Infinite, or the Divine because it is Infinite, is *Esse* itself ; is Essence and Substance itself ; is Love itself and Wisdom itself ; or is Good itself and Truth itself ; is thus the Itself ; yea, is Man Himself : they are given, too, if it is said that the Infinite is the All,—as, that Infinite Wisdom is Omniscience, and that Infinite Power is Omnipotence.

But still these things fall into indistinctness of thought, and from being incomprehensible, perchance into denial, unless the things which thought derives from nature be withdrawn from the idea, especially the things which thought has from the two properties of nature, space and time ; for these cannot but limit ideas, and cause abstract ideas to be as nothing. But if those things can be withdrawn from the idea in man, as they are in an angel, then may the Infinite be comprehended by means of such ideas as were enumerated above ; it may also be comprehended that man is something, because he was created by the Infinite God who is All ; and that he is a finite substance, because he was created by the Infinite God who is Substance itself ; also, that he is wisdom, because he was

created by the Infinite God who is Wisdom itself, and so on ; for unless the Infinite God were the All, Substance itself, and Wisdom itself, man would not be anything ; thus would either be nothing, or merely an idea of being, according to the visionaries called idealists.

It follows from this, that every created thing, and especially man, and the love and wisdom in him, are something, and not merely ideas of being ; for unless God were Infinite, there would not be the finite ; and unless the Infinite were All, there would not be anything ; and unless God had created all things from Himself, there would be nothing. In a word, *WE ARE BECAUSE GOD IS* (46).

I know that many will say within themselves, How can one interiorly in his rational mind comprehend a something without space and without time, and that it not only is, but also that it is the All, and is the Itself from which all things are ? But reflect interiorly whether love or any one of its affections, or wisdom or any one of its perceptions, yea, whether thought, is in space and in time, and you will find that they are not ; and since the Divine is Love itself and Wisdom itself, it follows that the Divine cannot be conceived of as in space and time ; so neither can the Infinite. For a clearer perception of this, examine the question whether thought is in time and space. Suppose thought to go on for ten or twelve hours ; may not this space of time seem but an hour or two ? and may it not possibly seem to be one or two days ? Its appearance is according to the state of the affection from which the thought comes. If the affection is one of gladness, in which there is no thought of time, ten or twelve hours spent in thought seem hardly one or two. But the reverse is the case if the affection is one of sorrow, in which time is noticed. From this it is manifest, that time is only an appearance according to the state of affection from which thought comes. So it is with distance in space while in thought, whether taking a walk or travelling about (49).

MIRACLES

No one is reformed by miracles and signs, because they compel.

That man has an internal and an external of thought, and

that the Lord flows in through the internal of thought with man into its external, and so teaches and leads him, was shown above ; also, that it is from the Lord's Divine Providence that man should act from freedom according to reason. All this would perish with man if miracles were wrought and man were driven by them to believe. That it is so, may be rationally seen thus : It cannot be denied but that miracles induce a faith, and powerfully persuade that what is said and taught by him who does the miracles is true ; and that all this at first so occupies man's external thought, as, in a manner, to bind and fascinate it. But man is thus deprived of his two faculties called rationality and liberty, so that he cannot act from freedom according to reason ; and the Lord cannot flow in through the internal into the external of his thought, except merely to leave man to confirm from his rationality the thing that has been made of his faith by a miracle.

The state of man's thought is such that from the internal of thought he sees a thing in the external of his thought as in a mirror ; for a man can see his thought, and this is possible only from more internal thought ; and when he sees the thing as in a mirror, he can also turn it in this way and that, and shape it till it appears to him beautiful. The object, if it is a truth, may be compared to a virgin or a youth, beautiful and living ; but if the man cannot turn it in this way and that, and shape it, but only believe in it from the persuasion induced by a miracle, then, if it is a truth, it can be compared to a virgin or a youth carved from wood or stone, in which there is no life. It may also be compared to an object which is immediately before the sight, itself alone being seen, and hiding from view all that is on either side of it or behind it. Again, it may be compared to a sound continually in the ear, which takes away the perception of harmony from many sounds. Such blindness and deafness are induced on the human mind by miracles. It is the same with every thing confirmed, which is not looked at from some rationality before its confirmation (130).

It may be evident from this, that a faith induced by miracles is not faith but persuasion ; for in it there is not anything rational, still less anything spiritual ; for it is only an external without an internal. It is similar with every thing which the man does from

that persuasive faith, whether he acknowledges God, worships Him at home or in churches, or does good deeds. When a miracle alone leads the man to acknowledgment, worship, and piety, he acts from the natural man and not from the spiritual. For a miracle infuses faith by the external way, and not by the internal way ; thus from the world, and not from heaven ; and the Lord does not enter by any other way with man than the internal way, which is by the Word and by doctrine and preaching from it ; and as miracles close this way, therefore at this day no miracles are wrought (131).

That miracles are of such a nature, may be clearly manifest from those wrought before the people of Judah and Israel. Although they had seen so many miracles in the land of Egypt, and afterwards at the Red Sea, and others in the desert, and especially on Mount Sinai when the Law was promulgated, nevertheless, a single month afterward, while Moses tarried on that mountain, they made themselves a golden calf, and acknowledged it for Jehovah who led them forth from the land of Egypt (Ex. xxxii. 4, 5, 6). Then again, from the miracles afterwards wrought in the land of Canaan. Notwithstanding this, they as often departed from the worship that was commanded them. It is equally manifest from the miracles that the Lord wrought before them when He was in the world ; and yet they crucified Him.

Miracles were performed among them because the men of Judah and of Israel were wholly external, and were introduced into the land of Canaan solely that they might represent the Church and its internal things by means of the externals of worship, and a bad man can represent, as well as a good man ; for externals are rituals, all of which among these people signified spiritual and heavenly things. Even Aaron, although he made the golden calf and commanded the worship of it (Ex. xxxii. 2-5, 35) could still represent the Lord and His work of salvation. And so because they could not be led by the internals of worship to represent those things, they were therefore led to it, yea, driven and forced by miracles.

That they could not be led by the internals of worship was because they did not acknowledge the Lord, although the whole Word, which was with them, treats of Him alone ; and he who does not acknowledge the Lord cannot receive any internal of

worship. But after the Lord manifested Himself, and was received and acknowledged in the churches as the eternal God, miracles ceased (132).

But the effect of miracles upon the good is different from their effect on the wicked. The good do not desire miracles, but they believe the miracles recorded in the Word ; and if they hear anything concerning a miracle, they give their attention only as to a slight argument which confirms their faith ; for they think from the Word, thus from the Lord, and not from the miracle. It is otherwise with the wicked ; they may indeed be driven and forced to faith by miracles, yea, to worship and to piety, but only for a little while ; for their evils are shut in, and the concupiscences of the evils and the delights therefrom continually act against their external of worship and piety ; so in order to escape from their confinement and break out, they think about the miracle, and at last call it a trick or artifice, or a work of Nature ; thus they return to their evils ; and he who after worship returns to his evils, profanes the goods and truths of worship ; and the lot after death of profaners is the worst of all. These are they who are meant by the Lord's words (Matt. xii. 43-45), that their last state is worse than the first. Moreover, if miracles were to be wrought with those who do not believe from the miracles in the Word, they must be wrought continually, and before the sight, with all such persons. From this it may be manifest why miracles are not wrought at this day (133).

CONVERSATIONS WITH THE DEAD

No one is reformed by visions and by conversations with the dead, because they compel.

Visions are of two kinds, Divine and diabolical. Divine visions take place by means of representatives in heaven ; and diabolical visions, by means of magic in hell. There are also fantastic visions, which are the illusions of an abstracted mind. Divine visions, which, as has been said, are produced by means of representatives in heaven, are such as the prophets had, who, when they were in them, were not in the body, but in the spirit ; for visions cannot appear to any one in a state of bodily wakefulness. Wherefore, when they appeared to the prophets, it is

also said that they were then in the spirit ; as is manifest from the passages that follow : Ezekiel says, *The Spirit lifted me up, and brought me in a vision of God, in the Spirit of God, into Chaldea, to them of the captivity. So the vision that I had seen went up above me* (xi. 1, 24).

Again he says that the Spirit lifted him up between the earth and the heaven, and brought him in the *visions of God* to Jerusalem (Ez. viii. 3, and following verses). He was in like manner in the vision of God or in the spirit, when he saw the four living creatures which were cherubim ; as also when he saw the new temple and the new earth and the angel measuring them. That he was then in the visions of God, he says ; and in the spirit. In a like state was Zechariah, when he saw the man riding among the myrtle trees ; when he saw the four horns, and a man in whose hand was a measuring-line ; when he saw the candlestick and two olive trees ; when he saw the flying roll and the ephah ; when he saw the four chariots coming out from between two mountains, and the horses. In a like state was Daniel, when he saw the four beasts coming up from the sea and when he saw the combat between the ram and the he-goat. That he saw these things in the vision of his spirit is stated ; and that the angel Gabriel was seen by him in vision. John, also, was in the vision of the spirit when he saw what he described in the Apocalypse.

Such were the visions which appeared to them from heaven, before the sight of the spirit, and not of the body. Such do not take place at the present day, for if they did they would not be understood, because they are made by representatives, in which everything is significative of the internal things of the Church and the arcana of heaven. Moreover, it was foretold by Daniel (ix. 24), that they would cease when the Lord should come into the world. But diabolical visions have sometimes been shown, induced by enthusiastic and visionary spirits, who, from the delirium in which they are, called themselves the Holy Spirit. But these spirits have now been gathered and cast into a hell separate from the hells of others. From these things it is manifest that no one can be reformed by any other visions than those in the Word. There are also fantastic visions, but these are mere illusions of an abstracted mind.

That neither is any one reformed by discourse with the dead,

is evident from the Lord's words concerning the rich man in hell, and Lazarus in Abraham's bosom. The rich man said, I pray thee therefore, father, that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. Abraham said unto him, They have Moses and the Prophets, let them hear them. But he said, Nay, father Abraham ; but if one went unto them from the dead, they will repent. And he said unto him, if they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the dead (Luke xvi. 27-31). Speech with the dead would produce an effect like that of miracles, as mentioned above ; namely, that man would be persuaded and driven to worship for a little time ; but as this deprives man of rationality, and at the same time shuts in his evils, as said above, this spell or internal bond is loosed, and the inclosed evils break out, with blasphemy and profanation. But this takes place only when spirits induce some dogma of religion ; which is on no occasion done by any good spirit, still less by any angel of heaven (134).

But still, speech with spirits is allowed, but rarely with the angels of heaven, and it has been granted to many for ages back ; but when it takes place, they speak with a man in his mother-tongue, and only a few words ; but they who speak by the Lord's permission, never say any thing which takes away the freedom of reason, nor do they teach ; for the Lord alone teaches man, but mediately through the Word in a state of enlightenment. That this is so has been given me to know by personal experience (135).

PREDESTINATION

Sound reason dictates that all were predestined to heaven, and no one to hell ; for all are born men, and hence the image of God is in them. The image of God is in them in that they are able to understand truth and to do good. To be able to understand truth is from the Divine Wisdom, and to be able to do good is from the Divine Love ; this power is the image of God, which remains with the sane man, and is not eradicated. Hence it is that he can be made a civil and moral man ; and he who is civil and moral can also be made spiritual, for the

civil and moral is the receptacle of the spiritual. He is called a civil man who knows the laws of the kingdom wherein he is a citizen, and lives according to them ; and he is called a moral man who makes these laws his morals and his virtues, and from reason lives them.

I will now tell how a civil and moral life is the receptacle of spiritual life : Live these laws, not only as civil and moral laws but also as Divine laws, and you will be a spiritual man. There scarcely exists a nation so barbarous as not to have ordained by laws that murder must not be committed, that there must not be whoredom with the wife of another, that there must not be theft, nor false-witness, nor violation of that which is another's. The civil and moral man keeps these laws, that he may be, or may seem to be, a good citizen ; but if he does not at the same time regard these laws as Divine, he is only a civil and moral natural man ; while if he also regards them as Divine, he becomes a civil and moral spiritual man. The difference is, that the latter is not only a good citizen of the earthly kingdom, but also a good citizen of the heavenly kingdom ; while the former is only a good citizen of the earthly, but not of the heavenly kingdom. The goods which they do distinguish them ; the goods which civil and moral natural men do are not in themselves good, for the man and the world are in them ; the goods which are done by civil and moral spiritual men are good in themselves, because the Lord and heaven are in them.

From these considerations it may be evident that every man, because he was born that he might be made a civil and moral natural man, was also born that he might be made a civil and moral spiritual man. It is only that he should acknowledge God, and not do evils because they are against God, but do goods because they are with God ; by this means spirit comes into his civil and moral things, and they live ; but without these things there is no spirit in them, and they therefore do not live. Wherefore the natural man, however civilly and morally he may act, is called dead ; but the spiritual man is called alive.

It is from the Lord's Divine Providence that every nation has some religion ; and the primary thing of every religion is to acknowledge that there is a God, for otherwise it is not

called a religion ; and every nation that lives according to its religion, that is, which does not do evil because it is against its God, receives something spiritual in its natural (322).

All have been predestined to heaven, and no one to hell.

That the Lord casts down no one to hell, but that the spirit casts himself thither, is shown in the work on *Heaven and Hell*. This takes place with every evil and impious person after death, and likewise with the evil and impious man in the world, with the difference that in the world he is able to be reformed, and may embrace and be imbued with the means of salvation, but not after his departure from the world. The means of salvation have relation to these two points, that evils are to be shunned because they are contrary to the Divine laws in the Decalogue, and that it is to be acknowledged that there is a God. This can be done by every one, provided he does not love evils ; for the Lord inflows continually into his will with power in order that he may be able to shun evils, and into his understanding with power in order that he may be able to think that there is a God ; but still no one can do the one unless at the same time he does the other ; the two are conjoined as the two tables of the Decalogue are conjoined, of which one is for the Lord, and the other for man. The Lord from His table enlightens every man, and gives him power ; but man receives the power and enlightenment in so far as he does the things which are in his table ; before this, the two appear as if lying one upon the other, and sealed up ; but so far as man does the things which are in his table, they are unsealed and opened. What at this day is the Decalogue but as a little book or writing closed up, and opened only in the hands of infants and children ? Say to any one somewhat advanced in age, Do not do this, because it is contrary to the Decalogue—and who listens ? But if you say, Do not do this, because it is contrary to the Divine laws—to this he may listen ; when, nevertheless, the commandments of the Decalogue are the Divine laws themselves. An experiment has been made with many in the spiritual world, and when the Decalogue or catechism was mentioned they rejected it with contempt ; the reason was because the Decalogue in its second table, which

is man's table, teaches that evils should be shunned ; and he who does not shun them, whether from impiety or from the religious belief that works profit nothing, but only faith, hears the Decalogue or catechism mentioned with some degree of contempt, as if he heard some book for little children named, which is no longer of any use to him. These things have been said that it may be known that a knowledge of the means whereby he may be saved is not wanting to any one, nor the power, if he desires to be saved. From which it follows that all are predestined to heaven and no one to hell (329).

The operation of the Divine Providence to save man is said to begin at his birth and to continue even to the end of his life. In order to understand this, it must be known that the Lord sees of what quality the man is, and foresees what he wishes to be, thus what he is to be ; and that he may be a man and therefore immortal, the freedom of his will cannot be taken away, as has been frequently shown before. Wherefore the Lord foresees his state after death, and provides for it from his birth even to the end of life. With the evil, He provides by permitting and by continually withdrawing them from evils ; but with the good, He provides by leading to good. Thus the Divine Providence is continually in the work of saving men ; but no more can be saved than are willing to be saved, and they are willing to be saved who acknowledge God and are led by Him ; and they are not willing who do not acknowledge God and who lead themselves ; for these do not think about eternal life and salvation, but the others do. The Lord sees this, and He continually leads them, and leads according to the laws of His Divine Providence, in opposition to which He cannot act, since to act in opposition to them would be to act against His Divine Love and against His Divine Wisdom, which is to act against Himself.

Now, because the Lord foresees the states of all after death, and also foresees the places in hell of those who are not willing to be saved, and the places in heaven of those who desire to be saved, it follows, as was said, that for the evil He provides their places by permitting and by withdrawing, and for the good by leading ; and unless this were done continually, from every

one's birth until the end of his life, heaven would not exist, nor hell ; for without that Prevision and at the same time Providence, neither heaven nor hell would be any thing but confusion. For every one his own place has been provided by the Lord from foresight. This may be illustrated by this comparison : If a thrower or marksman should aim at a target behind which a straight line is drawn out to the distance of a mile, and if he should err in his aim but a nail's breadth, the arrow or ball keeping on to the end of the mile would recede immensely from the line drawn behind the target. So would it be if the Lord did not every least moment of time regard the eternal in foreseeing and providing every one's place after death. But this is done by the Lord, because all the future is to Him present, and all the present is to Him eternal. The Divine Providence in all which it does regards the infinite and eternal (333).

The operation of the Divine Providence is also said to continue to eternity, since every angel is being perfected in wisdom to eternity, but each according to the degree of the affection of good and truth in which he was when he left the world. It is this degree which is becoming perfect to eternity ; whatever is beyond that degree is outside the angel, and not within him ; and that which is outside him cannot be perfected within him. This is meant by the good measure, pressed down, and shaken together, and running over, which shall be given into the bosom of those who forgive and give to others (Luke vi. 37, 38), that is, who are in the good of charity (334).

GOD

GOD IS ONE

ALL THE PRINCIPLES OF HUMAN REASON UNITE AND AS IT WERE concentre in this, that there is one God, the Creator of the universe. A man who has reason, therefore, from a common attribute of his understanding, does not and cannot think otherwise. Say to any one of sound reason that there are two Creators of the universe, and you will find an aversion to you on account of it—and perhaps from the bare sound of the words in the ear. It is evident from this that all the principles of human reason unite and as it were concentre in the idea that God is one. There are two reasons why this is so. First, because the very faculty of thinking rationally, in itself considered, is not man's but is God's in him ; upon that faculty human reason, as to the common attribute, depends ; and this common attribute causes it to see this, as of itself. Second, because by means of that faculty man either is in the light of heaven, or derives thence the common principle of his thought ; and the universal principle of the light of heaven is, that God is one. It is otherwise if by that faculty a man has perverted the lower principles of the understanding ; he, it is true, has ability by that faculty, but through the intorsion of the lower principles, he turns it in another direction, whereby his reason becomes unsound (*Divine Love and Wisdom*, 23).

Who that has sound reason does not perceive that the Divine is not divisible, and that there is not a plurality of Infinite, Uncreate, Omnipotent beings—and thus, Gods ? If another, who has no reason, shall say that several Infinite, Uncreate, Omnipotent beings—therefore Gods—are possible, if only they have one and the same essence, and that through this there is one Infinite, Uncreate, Omnipotent being and God : is not one and the same essence, the same one ? and the same one cannot be several. If it shall be said that one is from the other, then he that is from the other is not God in himself ; and yet God, from whom all things are, is God in Himself (*Ibid.*, 27).

GOD IS VERY MAN

In all the heavens there is no other idea of God than of a Man. The reason is, that heaven is a Man in form, in whole and in part, and the Divine which is with the angels constitutes heaven, and thought proceeds according to the form of heaven. It is, therefore, impossible for the angels to think otherwise of God. Hence it is that all those in the world who are in conjunction with heaven think of God in like manner, when they think interiorly within themselves, or in their spirit. It is from the fact that God is Man that all angels and all spirits are men in perfect form. The form of heaven effects this, which in its greatest and in its least parts is like itself. It is known from Gen. i. 26, 27, that men were created after the image and likeness of God ; and also that God was seen as a Man by Abraham and others (*Ibid.*, 11).

If any one thinks of the very Divine without the idea of a Divine Man, he thinks indeterminately—and an indeterminate idea is no idea—or he forms a conception of the Divine from the visible universe without end, or with an end in darkness, which conception conjoins itself with that of the worshippers of nature—even falls into nature, and so becomes no conception [of God]. It is evident that thence there would be no conjunction with the Divine, by faith or by love. All conjunction requires an object, and the conjunction is according to the character of the object. Hence it is that the Lord as to the Divine Human is called the Mediator and the Intercessor ; but He mediates and intercedes with Himself. It is evident from the Lord's words in John that the very Divine cannot by any conception be apprehended. " No man hath seen God at any time ; the only begotten Son, which is in the bosom of the Father, He hath manifested Him " (i. 18) ; and again, " Ye have neither heard the Father's voice at any time, nor seen His shape " (v. 37). Yet, which is remarkable, all who think of God from themselves, or from the flesh, think of Him indeterminately, that is, without any definite idea ; but those who think of God not from themselves, nor from the flesh, but from the spirit, think of Him determinately ; that is, they present to themselves a conception of the Divine under the human form. The angels in heaven thus think of the Divine ;

and thus the wise ancients thought, to whom when the very Divine appeared He appeared as a Divine Man (*Arcana Caelestia*, 8705).

GOD IS NOT IN SPACE

That God, and the Divine which immediately proceeds from Him, is not in space, although He is omnipresent—even with every man in the world, with every angel in heaven, and with every spirit under heaven—cannot be comprehended by a merely natural conception ; but it can be in some measure by a spiritual conception. The reason why it cannot be comprehended by a merely natural conception, is that in this there is space ; for it is formed from such things as are in the world, in all and each of which, that appear before the eyes, there is space. Every idea of great and small in the world is according to space ; all length, breadth, and height—in a word, every measure, figure, and form therein, is of space. But yet a man may comprehend it by natural thought if only he admits into it something of spiritual light.

Something shall therefore first be said concerning a spiritual conception and thought thence. A spiritual conception derives nothing from space, but derives everything from state. State is predicated of love, of life, of wisdom, of affections, and of the joys from these ; in general, of good and of truth. A truly spiritual conception of these has nothing in common with space. It is higher, and sees conceptions derived from space below itself as heaven looks down upon the earth. But as angels and spirits equally with men see with their eyes, and objects cannot be seen except in space, therefore, in the spiritual world, where spirits and angels dwell, spaces appear similar to the spaces on earth. And yet they are not spaces, but appearances ; for they are not fixed and stated as on earth, but may be lengthened and shortened, may be changed and varied. Now because they thus cannot be determined by measurement, they cannot there be comprehended by any natural conception, but only by a spiritual conception ; which conception of distances in space is no other than as of distances of good or distances of truth, which are affinities and likenesses according to their states.

It is evident from these considerations that by a merely natural conception a man cannot comprehend that the Divine is everywhere, and yet not in space, and that angels and spirits comprehend it clearly ; consequently, that man also can do so, if only he admit something of spiritual light into his thought. The reason why man can comprehend it is because it is not his body that thinks but his spirit, thus not his natural but his spiritual. And the reason why many do not comprehend it is that they love the natural, and are therefore not willing to elevate the thoughts of their understanding above it into spiritual light ; and they who will not cannot think even of God except from space, and to think of God from space is to think of the expanse of nature (*Divine Love and Wisdom*, 7-9).

THE VERY DIVINE ESSENCE IS LOVE AND WISDOM

No one can deny that in God, love, and at the same time wisdom, are in their very essence ; for He loves all from love in Himself, and leads all from wisdom in Himself. The created universe too, viewed in relation to its order, is so full of wisdom from love, that it may be said all things in the complex are wisdom itself ; for things innumerable are in such order, successive and simultaneous, that together they constitute one. It is from this, and not otherwise, that they can be held together and perpetually preserved.

It is because the very Divine essence is love and wisdom that man has two faculties of life, from one of which he has his understanding, and from the other his will. The faculty from which he has his understanding derives all that it has from the influx of wisdom from God ; and the faculty from which he has his will derives all that it has from the influx of love from God. That man is not justly wise, and does not exercise his love justly, does not take away the faculties, but inwardly closes them (*Ibid.*, 29, 30).

THE NATURE OF THE DIVINE LOVE

There are two things which constitute the essence of God—love and wisdom. And there are three which constitute the

essence of His love—to love others out of Himself ; to desire to be one with them ; and to make them happy from Himself. The same three constitute the essence of His wisdom ; because love and wisdom in God make one, and love wills these things, and wisdom accomplishes them.

The first essential—to love others out of Himself—is acknowledged to be in God, from His love towards the whole human race. And on their account God loves all things that He has created, because they are means ; for whoever loves an end loves also the means. All persons and all things in the universe are out of God, because they are finite and God is infinite. The love of God reaches and extends, not only to men and things that are good, but also to men and things that are evil ; consequently, not only to men and things in heaven, but to men and things also in hell ; thus not to Michael and Gabriel only, but to the Devil and Satan also. For God is everywhere, and from eternity to eternity the same. He Himself also says that “ He maketh His sun to rise on the evil and on the good, and sendeth His rain on the just and on the unjust ” (Matt. v. 45). But the reason why evil men and things are still evil, is in the subjects and objects themselves, in that they do not receive the love of God as it is, and as it is inmosty within them, but according to their own qualities or states, as the thorn and the nettle receive the heat of the sun and the rain of heaven.

The second essential—to desire to be one with others—is also acknowledged, from His conjunction with the angelic heaven, with the Church on earth, with every individual therein, and with every good and truth in man and in the Church. Love indeed, regarded in itself, is nothing else than an endeavour towards conjunction. Therefore, in order that this essential of love might take effect, God created man in His image and likeness, that thus he might have conjunction with Him. That the Divine love continually intends such conjunction is evident from the Lord’s words expressing His desire that they may be one, He in them, and they in Him, and that the love of God may be in them (John xvii. 21–23, 26).

The third essential of God’s love—to make others happy from Himself—is acknowledged from the gift of eternal life, which is blessedness, satisfaction, and happiness, without end.

These He gives to those who receive His love in themselves. For God, as He is love itself, is also blessedness itself ; and as all love breathes forth delight from itself, so Divine love breathes forth blessedness, satisfaction, and happiness to all eternity. Thus God makes angels, and also men after death, happy from Himself, and this is effected by conjunction with them.

That such is the nature of the Divine love is apparent from its sphere, which pervades the universe, and affects every one according to his state. This sphere especially affects parents, inspiring them with a tender love for their children, who are outside of or other than themselves, and with a desire to be one with them, and to make them happy from themselves. It affects even the evil as well as the good ; and not only man, but beasts and birds of every kind. For what is the object of a mother's thoughts when she brings forth her child, but to unite herself, as it were, with it, and to provide for its good ? What is a bird's concern when she has hatched her young, but to cherish them under her wings, and with every mark of endearment to feed and nourish them ? It is a well-known fact that even serpents and vipers love their offspring.

This universal sphere of Divine love affects in a particular manner those who receive within themselves the love of God, as they all do who believe in God and love their neighbour ; the charity that reigns within them being the image of that love. Even what is called friendship among men of the world puts on the semblance of that love ; for every one when he invites a friend to his table gives him the best that his house affords, receives him with kindness, takes him by the hand, and makes him offers of service. This love is also the cause and only origin of all the sympathies and tendencies of congenial and similar minds towards union with each other. Nay, the same Divine sphere operates even upon the inanimate parts of the creation, as trees and plants. But then it acts through the instrumentality of the natural sun, and its heat and light ; for the heat entering into them from without conjoins itself with them and causes them to bud, and blossom, and bear fruit—which operations may be called their state of bliss. And this is effected by the sun's heat, because it corresponds with spiritual heat, which is love. Representations of the operation of this

love are manifested also in various subjects of the mineral kingdom, and their types may be seen in the uses and consequent value to which each is exalted (*True Christian Religion*, 43-44).

THE INFINITY AND ETERNITY OF GOD

The immensity of God has relation to spaces, and His eternity to times. His infinity comprehends both immensity and eternity. But as infinity transcends what is finite, and the knowledge of it the finite mind, in order to attain some degree of perception of the subject, the following should be considered : 1. God is infinite because He is and exists in Himself, and all things in the universe are and exist from Him. 2. God is infinite because He was before the world, consequently before spaces and times had birth. 3. God, since the world was made, is in space without space, and in time without time. 4. Infinity in relation to spaces is called immensity, and in relation to times eternity ; and yet, notwithstanding these relations, there is nothing of space in God's immensity, and nothing of time in His eternity. 5. From very many objects in the world enlightened reason many discover the infinity of God the Creator. 6. Every created thing is finite ; and the Infinite is in finite things as in its receptacles, and in man as in its images (*Ibid.*, 27).

Men cannot but confound the Divine Infinity with infinity of space ; and as they cannot conceive of the infinity of space as other than a mere nothing, as it really is, they disbelieve the Divine Infinity. The case is similar in respect to eternity, which men can only conceive of as eternity of time, it being presented to the mind under the idea of time with those who are in time. The true idea of the Divine Infinity is insinuated into the angels by this : that in an instant they are present under the Lord's view, without any intervention of space or time, even from the farthest extremity of the universe. The true idea of the Divine Eternity is insinuated into them by this : that thousands of years do not appear to them as time, but scarcely otherwise than as if they had only lived a minute. Both ideas are insinuated into them by this : that in their NOW they have at once things past and future. Hence they have no solicitude

about things to come ; nor have they ever any idea of death, but only of life. Thus in all their NOW there is the Eternity and Infinity of the Lord (*Arcana Caelestia*, 1382).

THE MANIFESTATION OF GOD

The very Infinite, which is above all the heavens and above the inmost things in man, cannot be manifested except by the Divine Human, which exists with the Lord alone. The communication of the Infinite with the finite is in no other way possible ; which is also the reason why Jehovah, when He appeared to the men of the Most Ancient Church, and afterwards to those of the Ancient Church after the Flood, and also in succeeding times to Abraham and the prophets, was manifested to them as a man. Hence it may appear that the Infinite *Esse* never could have been manifested to man except by the Human Essence, consequently by the Lord (*Arcana Caelestia*, 1990).

What proceeds immediately from the very Divine, not even the angels in the inmost heaven can comprehend. The reason is, because it is infinite and thus transcends all, even angelic comprehension. But what proceeds from the Lord's Divine Human, this they can comprehend, for it exhibits God as a Divine Man, of whom some conception can be formed from the Human (*Ibid.*, 5321).

THE INCARNATION

In the Christian churches at this day, it is believed that God, the Creator of the universe, begot a Son from eternity ; and that this Son descended and assumed the Human, to redeem and save men. But this is erroneous, and falls of itself to the ground, when it is considered that God is one, and that it is more than fabulous in the eye of reason, that the one God should have begotten a Son from eternity, and also that God the Father, together with the Son and the Holy Ghost, each of whom singly is God, should be one God. This fabulous representation is entirely dissipated when it is shown from the Word, that Jehovah God Himself descended and became MAN, and

became also the Redeemer. As regards the first—That Jehovah God Himself descended and became Man, is evident from these passages : “ Behold, a virgin shall conceive and bring forth a Son, who shall be called God with us ” (Isaiah vii. 14 ; Matt. i. 22, 23). “ Unto us a Child is born, unto us a Son is given, and the government shall be upon His shoulder, and His name shall be called Wonderful, God, Hero, the Father of Eternity, the Prince of Peace ” (Isaiah ix. 6). “ It shall be said in that day, Lo, this is our God, whom we have waited for to deliver us ; this is Jehovah, whom we have waited for : let us be glad and rejoice in His salvation ” (xxv. 9). “ The voice of one crying in the wilderness, Prepare a way for Jehovah : make smooth in the desert a way for our God ; . . . and all flesh shall see together ” (xl. 3, 5). “ Behold, the Lord Jehovah is coming in the mighty one, and His arm shall rule for Him ; behold, His reward is with Him . . . and He shall feed His flock like a shepherd ” (xl. 10, 11). “ Jehovah said, Sing and rejoice, O daughter of Zion ; behold, I am coming to dwell in the midst of thee ; then many nations shall cleave to Jehovah in that day ” (Zech. ii. 10, 11). “ I, Jehovah, have called thee in righteousness . . . and I will give thee for a covenant of the people ; . . . I am Jehovah ; that is my name, and my glory will I not give to another ; (Isaiah xlii. 6, 8). “ Behold, the days come, when I will raise unto David a righteous branch, who shall reign king . . . and execute judgment and justice in the earth ; and this is His name . . . Jehovah our Righteousness ” (Jerem. xxiii. 5, 6, xxxiii. 15, 16). That Jehovah Himself descended and assumed the Human, is very evident in Luke, where are these words : “ Mary said to the angel, How shall this be, since I know not a man ? ” To whom the angel replied, “ The Holy Spirit shall come upon thee, and the power of the Most High shall overshadow thee ; therefore that Holy Thing that is born of thee, shall be called the Son of God ” (i. 34, 35). And in Matthew : The angel said to Joseph, the bridegroom of Mary, in a dream, “ That which is conceived in her is of the Holy Spirit . . . and Joseph knew her not, until she brought forth a Son, and he called His name Jesus (i. 20, 25).

That a Son born from eternity descended and assumed the Human, evidently falls and is dissipated as an error, by the

passages in the Word in which Jehovah Himself says that He is the Saviour and the Redeemer, which are the following : " Am not I Jehovah ? and there is no God else beside Me ; a just God and a Saviour ; there is none beside Me " (Isaiah xlv. 21, 22). " I am Jehovah, and beside Me there is no Saviour " (xliii. 11). " I am Jehovah thy God, and thou shalt acknowledge no God but Me : there is no Saviour beside Me " (Hosea xiii. 4). " That all flesh may know that I Jehovah am thy Saviour and thy Redeemer " (Isaiah xlix. 26 ; lx. 16). " As for our Redeemer, Jehovah of Hosts is His name " (xlvii. 4). " Their Redeemer is mighty ; Jehovah of Hosts is His name " (Jerem. i. 34). " O Jehovah, my rock and my Redeemer " (Psalm xix. 14). " Thus saith Jehovah, thy Redeemer, the Holy One of Israel, I am Jehovah thy God " (Isaiah xlviii. 17 ; xliii. 14 ; xlix. 7). " Thus saith Jehovah thy Redeemer . . . I am Jehovah, that maketh all things . . . even alone by Myself " (xlv. 24). " Thus saith Jehovah the King of Israel, and His Redeemer, Jehovah of Hosts, I am the First and the Last, and beside Me there is no God (xlv. 6). " Thou, O Jehovah, our Father, our Redeemer from eternity is Thy name " (lxiii. 16). " With the mercy of eternity I will have mercy, thus saith Jehovah, thy Redeemer " (liv. 8). " Thou hast redeemed me, O Jehovah, God of truth " (Psalm xxxi. 5). " Let Israel hope in Jehovah, because in Jehovah is mercy, and with Him is plenteous Redemption, and He will redeem Israel from all his iniquities " (cxxx. 7, 8). " Jehovah God, and thy Redeemer the Holy One of Israel, the God of the whole earth shall He be called " (Isaiah liv. 5). From these passages and very many others, every man who has eyes and a mind opened by means of them, may see that God, who is one, descended and became Man, for the purpose of accomplishing the work of redemption. Who cannot see this as in the morning light, when he gives attention to these the very Divine declarations which have been adduced ? But those who are in the shade of night, by being confirmed in favour of the birth of another God from eternity, and of His descent and redemption, close their eyes to these Divine declarations ; and in that state think how they may apply them to their falsities, and pervert them (*True Christian Religion*, 82, 83).

REASONS FOR THE INCARNATION

After all the celestial in man, that is, all love to God, was lost, so that there remained no longer any will to what was good, the human race was separated from the Divine, for nothing conjoins them but love, and when there was no love disjunction took place, the consequence of which is destruction and extirpation. A promise, therefore, was then made concerning the coming of the Lord into the world, who should unite the Human to the Divine, and through this union should effect conjunction of the human race in Himself, by a faith grounded in love and charity. From the time of the first promise (concerning which see Gen. iii. 15), faith grounded in love to the Lord who was to come was effective of conjunction; but when there was no longer any such faith remaining throughout the earth, then the Lord came, and united the Human Essence to the Divine, so that they became entirely one, as He Himself expressly declares. He at the same time taught the way of truth, showing that every one who should believe on Him—that is, should love Him and the things appertaining to Him, and who should be in His love, which is extended towards the whole human race—should be conjoined with Him, and be saved. When the Human was made Divine, and the Divine Human, in the Lord, then the influx of the Infinite or Supreme Divine took place with man, which could never otherwise have come to pass. Hence, also, there was a dispersion of the direful persuasions of falsity, and of the direful lusts of evil, with which the world of spirits was filled and was continually being filled, by souls continually flowing in from the world; and they who were in those evils and falsities were cast into the hells, and thus were separated. Unless such a dispersion had been effected, mankind must have totally perished, for men are governed of the Lord by means of spirits. Nor was there any other method of effecting such dispersion, since there could be no operation of the Divine upon man's internal sensual [principles] through the rational; this being far beneath the Supreme Divine not thus united with the Human (*Arcana Caelestia*, 2034).

THE LORD'S HEREDITARY EVIL

One may be surprised that it is said there was hereditary evil from the mother with the Lord ; but as it is here (Gen. xiii. 7) so manifestly declared, and the internal sense is concerning the Lord, it cannot be doubted that it was so. It is quite impossible for any man to be born of a human parent and not thence derive evil. But there is a difference between hereditary evil which is derived from the father, and that which is derived from the mother. Hereditary evil from the father is more interior, and remains to eternity, for it can never be eradicated. The Lord had no such evil, since He was born of Jehovah as His Father, and thus as to internals was Divine, or Jehovah. But hereditary evil from the mother pertains to the external man : this was with the Lord. Thus the Lord was born as another man, and had infirmities as another man. That He derived hereditary evil from the mother evidently appears from the fact that He suffered temptations ; for it is impossible that any one should be tempted who has no evil, evil being that in man which tempts and by which he is tempted. That the Lord was tempted, and that He suffered temptations a thousand times more grievous than any man can ever sustain, and that He endured them alone, and by His own power overcame evil, or the devil and all hell, is also evident.

An angel can never be tempted of the devil, because, whilst he is in the Lord, evil spirits cannot approach him even distantly. They would instantly be seized with terror and fright. Much less could hell approach to the Lord if He had been born Divine, that is, without an adherence of evil from the mother. That the Lord bore the iniquities and evils of mankind, is a form of speaking common with preachers ; but for Him to take upon Himself iniquities and evils otherwise than in the hereditary way was impossible. The Divine Nature is not susceptible of evil. Wherefore, that He might overcome evil by his own strength, which no man ever could or can do, and might thus alone become righteousness, He was willing to be born as another man. Otherwise there would have been no need that He should be born ; for He might have assumed the Human Essence without nativity, as sometimes He had formerly

done, when He appeared to those of the Most Ancient Church, and likewise to the prophets. But in order that He might also put on evil, to fight against and conquer it, and might thus at the same time join together in Himself the Divine Essence and the Human Essence, He came into the world. The Lord, however, had no actual evil, or evil that was His own, as He Himself declares in John : " Which of you convicteth Me of sin ? " (viii. 46) (*Ibid.*, 1573).

THE TEMPTATIONS OF THE LORD

That the life of the Lord, from His earliest childhood even to the last hour of His life in the world, was a continual temptation and continual victory, appears from many passages in the Word of the Old Testament. And that it did not cease with the temptation in the wilderness is evident from these words in Luke, " When the Devil had ended all the temptation, he departed from Him for a season " (iv. 13) : also from the fact that He was tempted even to the death of the cross, thus to the last hour of His life in the world. Hence it appears that the Lord's whole life in the world, from His earliest childhood, was a continual temptation and continual victory. The last was when on the cross He prayed for His enemies, thus for all on the face of the whole earth. In the Word of the life of the Lord by the Evangelists, there is no mention of any but His temptation in the wilderness, except the last. Others were not disclosed to the disciples. Those which were disclosed appear, according to the literal sense, so light as scarcely to be any temptation ; for so to speak and so to answer is no temptation. And yet it was more grievous than any human mind can ever conceive or believe. No one can know what temptation is unless he has been in it. The temptation which is related in Matt. iv. 1-11 ; Mark i. 12, 13 ; Luke iv. 1-13, contains the temptations in a summary : namely, that out of love towards the whole human race, the Lord fought against the loves of self and of the world, with which the hells were filled. All temptation is against the love in which a man is ; and the degree of temptation is according to that of the love. If not against the love it is no temptation. To destroy one's love is to destroy his very life, for love is life. The Lord's life was

love towards the whole human race ; and it was so great, and of such a nature, as to be nothing but pure love. Against this, His life, continual temptations were admitted, as was said, from His earliest childhood to His last hour in the world . . . In brief, from His earliest childhood to the last hour of His life in the world the Lord was assaulted by all the hells, which were continually overcome, subjugated, and conquered by Him ; and this solely out of love towards the human race. And because this love was not human, but Divine, and temptation is great in proportion as the love is great, it is evident how grievous were His combats, and how great the ferocity on the part of the hells. That these things were so I know of a certainty (*Ibid.*, 1690).

That the Lord suffered and sustained the most grievous temptations, or more grievous than all in the universe, is not so fully known from the [letter of the] Word, where it is only mentioned that He was in the wilderness forty days, and was tempted of the Devil. The temptations themselves which He then had are not described except in a few words ; yet these few words involve all. As for example it is mentioned in Mark (i. 12, 13), that He was with the beasts, by which are signified the worst of the infernal crew ; and elsewhere it is related that He was led by the Devil upon a pinnacle of the Temple, and upon a high mountain, which are nothing else than representatives of most grievous temptations which He suffered in the wilderness (*Ibid.*, 1663).

As the Lord from the beginning had a human from the mother, and successively put this off, therefore during His abode in the world He passed through two states, one a state of humiliation or exinanition, and the other a state of glorification, or union with the Divine, which is called the Father. The state of humiliation was at the time and in the degree that He was in the human from the mother ; and the state of glorification was at the time and in the degree that He was in the Human from the Father. In the state of humiliation He prayed unto the Father as to one different from Himself ; but in the state of glorification He spake with the Father as with Himself. In this latter state He said that the Father was in Him, and He

in the Father, and that the Father and He were one ; but in the state of humiliation He endured temptations, and suffered the cross, and prayed to the Father that He would not forsake Him. For the Divine could not be tempted ; much less could it suffer the cross. From all this, then, it appears that by temptations, and at the same time continual victories, and by the passion of the cross which was the last of the temptations, He entirely conquered the hells and fully glorified the human, as was shown above. That the Lord put off the human from the mother, and put on a Human from the very Divine, which is called the Father, appears also from the fact that so often as the Lord spake by His own mouth unto the mother, He did not call her "Mother," but "Woman" (*Doctrine of the Lord*, 35).

The state of the Lord's glorification may in some manner be apprehended from the state of the regeneration of man ; for the regeneration of man is an image of the Lord's glorification. When man is regenerated he is made new, and becomes entirely another man. Therefore when he is regenerated he is said also to be born again, and created anew. Then, although he has a similar face and similar speech, yet his mind is not similar. When he is regenerated his mind is open towards heaven, and therein dwell love to the Lord and charity towards the neighbour, with faith. It is the mind which makes him another and a new man. Change of state cannot be apperceived in the body of man, but in his spirit. The body is only the covering of his spirit ; and when it is put off his spirit appears, and this in quite another form when he is regenerated. For then it has the form of love and charity, in inexpressible beauty, instead of its previous form, which was that of hatred and cruelty, with a deformity also inexpressible. From this then it may appear what the regenerate man is, or one who is born again or created anew—that he is in truth quite another and a new man. From this image it may in some measure be conceived what the glorification of the Lord was. He was not, as man is, regenerated, but was made Divine ; and this from the veriest Divine Love, for He became Divine Love itself. What His form then was He made visible to Peter, James, and John, when it was given them to see Him, not with the eyes of the

body but with the eyes of the spirit ; namely, that " His face did shine as the sun " (Matt. xvii. 2). And that this was His Divine Human is clear from the voice which then came out of the cloud, saying, " This is My beloved Son " (ver. 5) (*Arcana Caelestia*, 3212).

FALSE VIEWS OF THE ATONEMENT

It is believed in the Church that the Lord was sent by the Father to make an atonement for the human race, and that this was done by the fulfilling of the law and the passion of the cross ; and that thus He took away damnation, and made satisfaction ; and that without that atonement, satisfaction, and propitiation the human race would have perished in eternal death—and this from justice, which by some is also called vindictive (*Doctrine of the Lord*, 18).

What at this day¹ more fills and crams the books of the orthodox, or what is more zealously taught and inculcated in the schools, and more frequently preached and proclaimed from the pulpits, than that God the Father, being enraged against mankind, not only separated them from Himself, but also sentenced them to universal damnation, and thus excommunicated them ; but that because He is gracious, He persuaded or excited His Son to descend and take upon Himself the determined damnation, and thus appease the anger of His Father ; and that thus, and not otherwise, He could look upon man with some favour ? Then that this was even done by the Son ; so that in taking upon Himself the damnation of the human race, He suffered Himself to be scourged by the Jews, to be spit upon in the face, and afterwards to be crucified as one accursed of God (Deut. xxi. 23) ; and that after this was done the Father became propitious, and from love towards His Son cancelled the sentence of damnation—but only in respect to those for whom He should intercede ; and that He thus became a Mediator in the presence of His Father for ever. These and similar ideas at this day sound forth in temples and are reverberated from the walls as an echo from the woods, and fill the ears of all there.

But cannot any one whose reason is enlightened and made

¹ This was written in 1770.

sound by the Word see that God is Mercy and Pity itself, because He is Love itself and Good itself, and that these are His essence ; and, therefore, that it is a contradiction to say that Mercy itself, or Good itself, can look upon man with anger, and decree his damnation, and yet continue to be His own Divine essence ? Such things are scarcely ascribed to an upright man, but rather to one who is not upright ; nor to an angel of heaven, but rather to a spirit of hell. It is, therefore, shocking to attribute them to God ! But if one enquires into the cause, it is this :—That men have taken the passion of the cross for redemption itself. From this have these opinions flowed, as from one falsity others flow in a continued series (*True Christian Religion*, 132).

THE DIVINE TRINITY

These three, the Father, the Son, and the Holy Spirit, are the three essentials of the one God, like the soul, the body, and operation in man (*True Christian Religion*, 166).

At this day human reason is bound, as regards the Divine Trinity, like a man bound with manacles and fetters in prison ; and may be compared to a vestal virgin buried in the earth, because she has put out the sacred fire ; when yet the Divine Trinity ought to shine as a lamp in the minds of the men of the Church, for God in His Trinity and in its Unity is the All in all in the sanctities of heaven and the Church (*Ibid.*, 169).

Every one acknowledges that these three essentials—the soul, the body, and the operation—were and are in the Lord God the Saviour. That His soul was from Jehovah the Father can be denied only by Antichrist ; for in the Word of both Testaments He is called the Son of Jehovah, the Son of the Most High God, the Only-begotten. The Divine of the Father is therefore, like the soul in man, His first essential. That the Son whom Mary brought forth is the body of that Divine soul, follows from the fact that nothing but the body conceived and derived from the soul is provided in the womb of the mother ; this, therefore, is the second essential. Operations form the third essential, because they proceed from the soul and body together, and the things which proceed are of the same essence with those which produce them. That the three

essentials, which are the Father, Son, and Holy Spirit, are one in the Lord, like the soul, body, and operation in man, is very evident from the Lord's words—that the Father and He are one, and that the Father is in Him and He in the Father ; likewise that He and the Holy Spirit are one, since the Holy Spirit is the Divine proceeding out of the Lord from the Father (*Ibid.*, 167).

From the Lord's Divine Human itself proceeds the Divine truth which is called the Holy Spirit ; and because the Lord was Himself the Divine Truth, when He was in the world He Himself taught the things which were of love and faith, and at that time not by the Holy Spirit ; as He Himself teaches in John : “ The Holy Spirit was not yet, because Jesus was not yet glorified ” (vii. 39). But after the Lord even as to the Human was made Jehovah, that is Divine Good,—which was after the resurrection,—He was then no longer Divine Truth, but this proceeded from His Divine Good. That the Holy Spirit is the Divine Truth which proceeds from the Lord's Divine Human, and not any spirit or any spirits from eternity, is very manifest from the Lord's words in the passage cited, that “ the Holy Spirit was not yet.” And then it is manifest that a spirit himself cannot proceed, but the holy [effluence] of a spirit, that is, the holy [effluence] which proceeds from the Lord, and which a spirit utters.

From these considerations now it follows that the whole Trinity is perfect in the Lord, namely, the Father, Son, and Holy Spirit ; and thus that there is one God, and not three, who, distinct as to person, are said to constitute one Divine. The reason why they were called the Father, Son, and Holy Spirit in the Word was that men might acknowledge the Lord, and also the Divine in Him. For man was in such thick darkness,—as he also is at this day,—that otherwise he would not have acknowledged any Divine in the Lord's Human ; for this to him would have been above all faith, because entirely incomprehensible. And moreover it is a truth that there is a Trinity ; but in one, namely, in the Lord. And it is acknowledged too in the Christian churches that the Trinity dwells perfectly in Him.

The Lord also taught plainly that He Himself was one with the Father (John xiv. 9-12) ; and that the holy [truth] which the

Holy Spirit speaks is not His, but the Lord's, in John : " The Comforter, the Spirit of Truth . . . shall not speak from Himself, but whatsoever He shall hear He shall speak : . . . He shall glorify Me, for He shall take of Mine, and shall proclaim it unto you " (xvi. 13, 14). That the Comforter is the Holy Spirit is declared in John xiv. 26 (*Arcana Caelestia*, 6993).

THE SACRED SCRIPTURES

IT IS COMMONLY AGREED THAT THE WORD IS FROM GOD, IS divinely inspired, and therefore holy. But yet it has been unknown hitherto where within it its Divinity resides. For in the letter, the Word appears like a common writing, in a foreign style, neither lofty nor luminous as, to appearance, secular writings are. From this it is that the man who worships nature instead of God, or in perference to God, and therefore thinks from himself and his proprium, and not out of heaven from the Lord, may easily fall into error concerning the Word, and even into contempt for it, and say within himself when he is reading it, What is this? What is that? Is this Divine? Can God, who has infinite wisdom, speak thus? Where and from whence is its holiness but from religious feeling and thence persuasion?

But he who so thinks does not reflect that the Lord Jehovah, who is the God of heaven and earth, spoke the word by Moses and the Prophets, and that therefore it cannot but be Divine Truth; for this is what the Lord Jehovah Himself speaks. Nor does he consider that the Lord the Saviour, who is the same as Jehovah, spoke the Word by the Evangelists, many things from His own mouth, and the rest by the Spirit of His mouth, which is the Holy Spirit, through His twelve Apostles. Hence it is, as He Himself says, that in His words there is spirit and life, that He is the light which enlighteneth, and that He is the Truth. . . .

But still the natural man cannot be persuaded by these considerations that the Word is Divine Truth itself, in which there is Divine Wisdom and Divine Life; for he judges of it by its style, in which he does not see them. Yet the style of the Word is the Divine style itself, with which no other style, however lofty and excellent it may appear, can be compared. Such is the style of the Word that it is holy in every sentence, and in every word, nay, sometimes in the very letters. Therefore the Word conjoins man to the Lord and opens heaven. There are two things that proceed from the Lord, Divine Love and Divine Wisdom, or what is the same, Divine Good and Divine Truth;

the Word in its essence is both. And because it conjoins man to the Lord and opens heaven, as has been said, therefore it fills man with the goods of love and the truths of wisdom ; his will with the goods of love, and his understanding with the truths of wisdom. Hence man has life through the Word. But it should be well known, that they only obtain life from the Word who read it for the purpose of drawing Divine truths from it, as from their fountain, and for the purpose, at the same time, of applying the Divine truths thence drawn to the life ; and that the contrary takes place with those who read the Word for the purpose of acquiring honour and worldly gain (*True Christian Religion*, 189-191).

THE SPIRITUAL SENSE OF THE WORD

The spiritual sense of the Word is not that which shines forth from the literal sense, while one is searching and explaining the Word to confirm some dogma of the Church ; this sense may be called the literal sense of the Word. But the spiritual sense does not appear in the literal sense ; it is interiorly within it, as the soul is in the body, as the thought of the understanding is in the eyes, and as the affection of love is in the countenance, which act together as cause and effect. It is this sense chiefly which renders the Word spiritual, not only for men, but also for angels ; therefore the Word by this sense communicates with the heavens (*Ibid.*, 194).

In everything Divine there is a primary, a middle, and an ultimate ; and the primary passes through the middle to the ultimate, and so exists and subsists ; consequently the ultimate is the basis. Again the primary is in the middle, and by means of the middle in the ultimate, and thus the ultimate is the containant ; and because the ultimate is the containant and the basis, it is also the support. The learned know that these three may be called end, cause, and effect, and also being, becoming, and manifestation, and that the end is being, the cause becoming, and the effect manifestation ; consequently that in every complete thing there is a trine, which is called the primary, middle, and ultimate, also end, cause, and effect. When this reasoning is understood it will be seen that every Divine work is complete and perfect in its ultimate ; also that

the ultimate contains the whole, because the prior things are in it simultaneously.

This is the reason why in the Word, in its spiritual sense, the number three signifies what is complete, perfect, and simultaneous, and because this is the signification of that number, it is, therefore, used in the Word as often as any such thing is designated.

There are three heavens, the highest, the middle, and the lowest ; the highest heaven constitutes the Lord's celestial kingdom, the middle heaven His spiritual kingdom, and the lowest heaven His natural kingdom. And just as there are three heavens, so there are also three senses in the Word—the celestial, the spiritual, and the natural ; which also agrees with what was said above, that the primary is in the middle, and by means of the middle in the ultimate, just as the end is in the cause, and by means of the cause in the effect. This clearly shows the true nature of the Word, as containing in the sense of the letter, which is natural, an interior sense, which is spiritual, and in this an inmost sense, which is celestial ; and thus that the ultimate sense, which is natural, and is called the sense of the letter, is the containant, basis, and support of the two interior senses.

The truths of the sense of the letter of the Word are partly not naked truths, but appearances of truth, being, as it were, similitudes and comparisons taken from such things as exist in nature, and accommodated and adequate to the apprehension of simple minds and also of children ; but because they are at the same time correspondences, they are the receptacles and abodes of real truth ; and they are also the vessels that contain it, as a crystal cup contains good wine, or a silver dish suitable food. They are also like garments which clothe the body. The naked truths themselves, which are included, contained, clothed, and comprised, are in the spiritual sense of the Word, and the naked goods are in its celestial sense. But this shall be illustrated by instances from the Word ; Jesus said, " There was a certain rich man, who was clothed in crimson and fine linen, and fared sumptuously every day ; and there was a certain beggar, named Lazarus, who was laid at his gate full of sores." In this passage also the Lord spoke by similitudes and comparisons, which are correspondences, and contain in them spiritual things. The rich man means the Jewish nation, called rich because it possessed the

Word which contains spiritual riches ; the crimson and fine linen with which the rich man was clothed, signify the good and truth of the Word—crimson its good, and fine linen its truth ; by faring sumptuously every day is signified the delight which the Jewish people took in possessing the Word, and hearing it often read in their temples and synagogues ; the beggar Lazarus means the gentiles, because they did not possess the Word ; by Lazarus lying at the rich man's gate is meant that the gentiles were despised and rejected by the Jews ; his being full of sores signifies that the gentiles from their ignorance of truth were in many falsities.

From this it is evident that the truths and goods of the sense of the letter of the Word are like vessels, and like the clothing of naked good and truth, which lie concealed in the spiritual and celestial senses of the Word. Since the Word in the sense of the letter is such, it follows that those who have Divine truths, and believe that the Word interiorly is divine and holy, see Divine truths in natural light while they read the Word in a state of enlightenment from the Lord, and more especially if they believe that the Word is of such a nature by virtue of its spiritual and celestial senses. For the light of heaven, in which the spiritual sense of the Word is, descends by influx into the natural light in which the sense of the letter of the Word is, and enlightens that part of a man's Intellectual, which is called the Rational, causing him to see and acknowledge Divine truths, both where they are evident and where they lie concealed. These truths together with the light of heaven inflow with some, even when they are ignorant of it (*Ibid.*, nos. 210–215).

CORRESPONDENCES

Since then the Word interiorly is spiritual and celestial, therefore it was written by pure correspondences. And what was written by pure correspondences in its ultimate sense is written in such a style as by the Prophets and Evangelists, which, though it appear common, yet conceals within it all Divine and angelic wisdom (*Doctrine of the Sacred Scripture*, 8).

Each and all things in nature correspond to spiritual things ; and similarly each and all things in the human body. But

hitherto it has been unknown what correspondence is. Yet it was very well known in the most ancient times ; for to those who then lived the knowledge of correspondences was the knowledge of knowledges, and was so universal that all their books and manuscripts were written by correspondences. The Book of Job, which is a book of the Ancient Church, is full of correspondences. The hieroglyphics of the Egyptians, and the fabulous stories of highest antiquity, were nothing else.

All the ancient churches were churches representative of spiritual things ; their ceremonies, and also their statutes, according to which their worship was instituted, consisted of pure correspondences. In like manner all things of the Church among the children of Israel,—their burnt-offerings, sacrifices, meat-offerings, and drink-offerings, with the particulars of them,—were correspondences. Also the tabernacle, with all things therein, as well as their feasts [such as the feast of unleavened bread, the feast of tabernacles, the feast of first-fruits], and the priesthood of Aaron and the Levites, and their garments of holiness, and besides these all their statutes and judgments, which related to their worship and life, were correspondences.

Now since Divine things present themselves in the world by correspondences, therefore the Word was written by pure correspondences ; for the same reason the Lord, as He spake from the Divine, spake by correspondences ; for whatever is from the Divine descends into such things in Nature as correspond to the Divine, which then conceal things Divine, which are called celestial and spiritual, in their bosom (*True Christian Religion*, 201).

ORIGIN OF IDOLATRY

Because the representative rites of the Church, which were correspondences, in process of time began to be converted into things idolatrous and also magical, then that knowledge, by the Divine providence of the Lord, was gradually lost, and among the Israelitish and Jewish people entirely forgotten. The worship of that people consisted indeed of correspondences, and was consequently representative of heavenly things ; but yet they did not know what anything signified ; for they were merely natural men, and therefore had neither inclination nor ability to

know anything of spiritual and heavenly things, nor consequently anything of correspondences ; for correspondences are representations of spiritual and heavenly things in natural.

That the idolatries of the nations in ancient times derived their origin from the knowledge of correspondences, was because all things that appear on the earth correspond ; thus not only trees and plants, but also beasts and birds of every kind, as well as fishes and all other things. The ancients who were in the knowledge of correspondences made themselves images which corresponded to heavenly things, and took delight in them, because they signified such things as pertained to heaven and the Church ; and for this reason they not only placed them in their temples, but also in their houses ; not to worship them, but to call to mind the heavenly things which they signified. Hence in Egypt and elsewhere there were images of calves, oxen, serpents, and of children, old men, and virgins ; because calves and oxen signified the affections and powers of the natural man ; serpents, the prudence and also the subtlety of the sensual man ; children, innocence and charity ; old men, wisdom ; and virgins, affections of truth ; and so on.

Their posterity, when the knowledge of correspondences was forgotten, began to worship as holy, and at length as deities, the images and emblems set up by the ancients, because they found them in and about their temples. Hence with the ancients worship was also in gardens and in groves, according to the kinds of trees in them, and also on mountains and hills ; for the gardens and groves signified wisdom and intelligence, and every tree something thereof,—as the olive, the good of love ; the vine, truth from that good ; the cedar, rational good and truth ; a mountain, the highest heaven ; a hill, the heaven below it.

That the knowledge of correspondences remained with many orientals even to the coming of the Lord, is evident from the wise men of the east who visited the Lord when He was born ; wherefore a star went before them, and they brought with them gifts, gold, frankincense, and myrrh (Matt. ii. 1, 2, 9-11) ; for the star which went before them signified knowledge from heaven ; gold signified celestial good ; frankincense, spiritual good ; and myrrh, natural good ; from which three is all worship. But still there was no knowledge whatever of correspondences among the Israelitish and Jewish people, although

all things of their worship, and all the statutes and judgments given them by Moses, and all things in the Word, were pure correspondences. The reason was that at heart they were idolaters, and therefore of such a character that they were not even willing to know that anything of their worship signified what is celestial and spiritual, for they believed that all those things were holy in themselves ; if therefore things celestial and spiritual had been laid open to them, they would not only have rejected but even profaned them ; for this reason heaven was so closed to them that they scarcely knew that there was an eternal life. That this was so is evident from the fact that they did not acknowledge the Lord, although the whole Sacred Scripture prophesied of Him and foretold His advent. They rejected Him for the sole reason that He taught them of a heavenly and not of an earthly kingdom ; for they wanted a Messiah who would exalt them above all the nations in the world, and not any Messiah who would have care for their eternal salvation (*True Christian Religion*, 204-205).

SPIRITUAL EXPOSITIONS OF THE SACRED SCRIPTURES : THE DAYS OF CREATION

The six days or periods, which are so many successive states of man's regeneration, are in general as follows :—

The first state is that which precedes, both from infancy and immediately before regeneration, and is called a void, emptiness, and darkness. And the first motion, which is the Lord's mercy, is the Spirit of God moving over the face of the waters.

The second state is when there is a division between those things which are the Lord's and those that are man's own. Those which are of the Lord are called in the Word *remains*¹ (*reliquae*), and are here especially cognitions of faith acquired from infancy. They are laid up and not manifested until man comes into this state ; a state which rarely exists at this day without temptation, misfortune, and sorrow,—which cause the

¹ Swedenborg applies the term "*Remains*" (*reliquae*) to "all that man receives from the Lord before regeneration, in order to prepare him." They are things of the will and understanding which are protected and preserved by the Lord in the interests of any subsequent reformation of life. They are elements of goodness and truth which *remain* over from infancy and childhood, however evil the adult mind may become.

things that are of the body and the world to be quiescent, and as it were dead. The things that are of the external man are thus separated from those that belong to the internal man. In the internal are the *remains* laid up by the Lord to this time and for this use.

The third is a state of repentance, in which from the internal man he talks piously and devoutly, and brings forth things good, as works of charity ; but which are yet inanimate, because he believes them to be from himself. And they are called the tender herb ; then, the herb yielding seed ; and afterwards, the tree bearing fruit.

The fourth state is when he is affected by love, and enlightened by faith. Before indeed he talked piously and brought forth things that were good, but from a state of temptation and distress, not from faith and charity. These are therefore now enkindled in the internal man, and are called two luminaries.

The fifth state is when he talks from faith, and confirms himself thereby in truth and good. The things which he now produces are animate, and are called the fishes of the sea, and the birds of the heavens.

The sixth state is when he utters truths and does good deeds from faith, and therefore from love. The things that he now produces are called the living soul and the beast. And as he now begins to act at once both from faith and from love, he becomes a spiritual man, who is called an image. His spiritual life is delighted and sustained by those things which are of the cognitions of faith and of the works of charity, which are called his meat ; and his natural life is delighted and supported by those things that belong to the body and the senses ; whence a conflict arises until love reigns and he becomes a celestial man.

They that are regenerated do not all attain this state. But some,—at this day even the greater part,—only reach the first ; some only the second ; some the third ; the fourth ; the fifth,—rarely the sixth ; and scarcely any one the seventh (*Arcana Caelestia*, 6-13).

REPENTANCE OF THE LORD

“ And it repented Jehovah that He had made man on the earth, and it grieved Him at His heart ” (Gen. vi. 6). That

Jehovah repented signifies mercy ; that He grieved at heart has a similar signification. To repent has relation to wisdom ; to grieve at heart has relation to love.

That Jehovah repented that He had made man on the earth signifies mercy, and that He grieved at heart also signifies mercy, is evident from the consideration that Jehovah never repents, because He foresees all and everything from eternity ; and when He made man, that is, created him anew, and perfected him till he became celestial, He also foresaw that in process of time he would become such as he now was, and therefore He could not repent. This plainly appears in the Book of Samuel. Samuel said, " The Strength of Israel will not lie, nor repent ; for He is not a man that He should repent " (1 Sam. xv. 29). And in Moses : " God is not a man that He should lie, neither the son of man that He should repent : hath He said, and shall He not do it ? or hath He spoken, and shall He not make it good ? " (Numb. xxiii. 19).

But it is said of the Lord that He repents and grieves at heart because such feeling is sure to be in all human mercy, and the expression here, as in many other places in the Word, is according to the appearance. What the mercy of the Lord is no one can know, because it infinitely transcends all understanding of man. But man knows what the mercy of man is—that it is to repent and grieve ; and unless he forms an idea of (Divine) mercy from another affection the quality of which he knows, he could never think anything about it, and therefore could not be instructed. This is the reason why human properties are often predicated of the attributes of Jehovah, or the Lord ; as that Jehovah or the Lord punishes, leads into temptation, destroys, and is angry ; when yet He never punishes any one, never leads any into temptation, never destroys any, and is never angry (*Arcana Caelestia*, 586–588).

THE ANGER OF THE LORD

" And the anger of Jehovah was kindled against Moses " (Exod. iv. 14). This signifies clemency. . . . That Jehovah has no anger, is evident from the consideration that He is love itself, good itself, and mercy itself ; and anger is the opposite, and is also an infirmity, which cannot be imputed to God.

When, therefore, anger is predicated of Jehovah or the Lord in the Word, the angels do not perceive anger, but either mercy, or the removal of evil from heaven.

Anger is attributed to Jehovah or the Lord in the Word because it is a most general truth that all things come from God, thus both the evil and the good ; but this most general truth, which children and the simple must receive, ought afterwards to be illustrated, namely, by teaching that evils are from man, but that they appear as from God, and that it is so said to the intent that they may learn to fear God, lest they should perish by the evils which they themselves do. And afterwards they can love Him ; for fear precedes love, that in love there may be holy fear. For when fear is insinuated into love, it becomes holy from the holiness of love ; and then it is not fear lest the Lord should be angry and punish, but lest they should act against Good itself, because this will torment the conscience. . . . The reason why clemency and mercy are meant by anger is this : All the punishments of the evil arise out of the Lord's mercy to the good, lest they should be injured by the evil. Yet the Lord does not inflict punishments upon them, but they inflict them upon themselves ; for evils and punishments are connected in the other life. The evil inflict punishments on themselves especially when the Lord does mercy to the good ; for then their evils increase, and therefore their punishments.

Hence it is that for the anger of Jehovah, by which the punishments of the evil are signified, mercy is understood by the angels. From all this it is evident what the quality of the Word is in the sense of the letter, and what truth Divine is in its most general sense ; namely, that it is according to appearances, for the reason that man is such that what he sees and apprehends from his sensual he believes, and what he does not see nor apprehend from his sensual he does not believe, and therefore does not receive. Hence it is that the Word in the sense of the letter is according to the things which appear ; yet in its interior bosom it contains a store of genuine truths, and in its inmost bosom the very truth Divine which proceeds immediately from the Lord, and therefore also Divine Good, that is, the Lord Himself (*Ibid.*, 6997).

JEWISH SACRIFICES

The animals which were offered up in the sacrifices and burnt-offerings were oxen, bullocks, he-goats, rams, she-goats, he-kids ; and he-lambs, ewe-lambs, and kids of the she-goats. He who does not know what these animals signify cannot know at all what is signified in particular by the sacrifices and burnt-offerings of them. It should be known that all the animals on earth signify such things as pertain to man ; which in general refer to the affections which are of his will, and to the thoughts which are of his understanding, and therefore to goods and truths ; for goods are of the will, and truths are of the understanding. And as they refer to goods and truths, they also refer to love and faith ; for all things that pertain to love are called goods, and all things that pertain to faith are called truths. The fact that animals of different kinds have such a signification has its cause in representatives in the other life ; for animals of many kinds and of innumerable species appear there. Such animals there are appearances, exactly to the life, corresponding to the affections and the thoughts in spirits and angels.

That this is so is in fact evident from the prophetic visions in the Word throughout, for the things seen by the prophets were all such as appear in heaven before the angels. It is for this reason that beasts are so frequently mentioned in the Word ; and by every one of them something is signified which relates to such things in man as are spoken of above. Nor is man anything but an animal as to his external man ; but he is distinguished by the internal, by which both that and this can be elevated towards heaven and to God, and thence receive faith and love. Hence it is that beasts were devoted to sacrifices and burnt-offerings. He who does not know these things cannot know at all why it was commanded at one time to offer bullocks, rams, and he-lambs ; at another, oxen, she-goats, and ewe-lambs ; and at another time, he-goats, he-kids, and kids of the she-goats ; for otherwise to what purpose would be such distinctions ?

The sacrifices and burnt-offerings, in general, signified the regeneration of man, and in the highest sense the glorification of the Lord's Humanity. The whole of the worship was also

represented by the sacrifices and burnt-offerings, according to the various things pertaining to it, thus with every variety ; and therefore were the various kinds of animals commanded. . . . That the sacrifices and burnt-offerings, in general, signified the regeneration of man by the truths of faith and the goods of love to the Lord from the Lord,¹ is evident from this fact, that all things of worship have reference to purification from evils and falsities, to the implantation of truth and good, and to their conjunction—and so to regeneration, for by these three things man is regenerated. Hence it is that sacrifices and burnt-offerings were offered for every sin and for all guilt ; and when they were offered it is said that expiation was made, and that it was pardoned. The pardon of sins, expiation, propitiation, and redemption, are nothing else but purification from evils and falsities, the implantation of good and truth, and their conjunction, thus regeneration. The whole process of regeneration is also described by the particular rituals of each sacrifice and burnt-offering, and is explained when the representatives are unfolded by the internal sense.

By the sacrifices and burnt-offerings of the bullock, the ox, and the he-goat, the purification and regeneration of the external or natural man was represented ; by those of the ram, the she-goat, and the he-kid, the purification and regeneration of the internal or spiritual man was represented ; and by those of the he-lamb, the ewe-lamb, and the kid of the she-goats was represented the purification or regeneration of the inmost or celestial man. For there are three degrees in man in succession [from this inmost], the celestial, the spiritual, and the natural ; and in order that he may be regenerated, man must be regenerated both as to internals and as to externals.

The reason why in the highest sense the sacrifices and burnt-offerings signify the glorification of the Lord's Humanity is that all the rituals of the worship instituted among the Israelitish and Jewish nation had reference to the Lord alone ; and so the sacrifices and burnt-offerings by which in general the whole of worship was represented, referred principally to Him. And besides, the regeneration of man is from no other source than the Lord : and, therefore, wherever in the Word the regeneration

¹ By this, Swedenborg means that all genuine love to the Lord is love also received from the Lord.

of man is referred to, in the highest sense it refers to the glorification of the Lord's Humanity. For man's regeneration is an image of the Lord's glorification. To glorify the Human was to make it Divine ; and to regenerate man is to make him heavenly, that the Divine of the Lord may dwell in him (*Arcana Caelestia*, 10042).

MARRIAGE

THE NATURE AND ORIGIN OF MARRIAGE

THE ORIGIN OF LOVE TRULY CONJUGIAL¹ IS THE LOVE OF THE LORD towards the Church. Hence in the Word the Lord is called the Bridegroom and Husband, and the Church the bride and wife. From this marriage the Church is a church, in general and in particular. The Church in particular is a man in whom the Church exists. It is therefore evident, that the conjunction of the Lord with the man of the Church is the very origin of love truly conjugal.

But it shall be explained how that conjunction can be the origin. The conjunction of the Lord with the man of the Church is the conjunction of good and truth. Good is from the Lord, and truth is with man; and from this comes the conjunction which is called the heavenly marriage. From this marriage love truly conjugal arises between a wedded pair who are in such conjunction with the Lord. From this it is plain, first, that love truly conjugal is from the Lord alone; and that it is with those who are in the conjunction of good and truth from the Lord. Because this conjunction is reciprocal, it is described by the Lord that "they are in Him and He in them" (John xiv. 20). This conjunction or thus marriage was thus established from creation; the man was so created that he might be an understanding of truth, and the woman, that she might be an affection of good, that accordingly the man might be truth and the woman good. When the understanding of truth which is with the man makes one with the affection of good which is with the woman, there is a conjunction of the two minds into one. This conjunction is the spiritual marriage from which conjugal love descends; for when two minds are so conjoined that they become as one mind, there is love between them. This love, which is the love

¹ "Conjugal" is retained here, as in most translations, because of Swedenborg's exclusive use of the word *conjugalis* for the marriage principle of good and truth. *Conjugalis*, on the other hand, may have a wider connotation for Swedenborg; he certainly uses it to include the union of evil and falsity.

of spiritual marriage, when it descends into the body becomes the love of natural marriage.

That this is so any one if he will may clearly perceive. A married pair who mutually and reciprocally love each other inwardly, in mind, also mutually and reciprocally love each other as to their bodies. It is known that all love descends into the body from an affection of the mind ; and that without this origin no love exists (*Apocalypse Explained*, 983).

When good united to truth flows down from the Lord into a lower sphere, it forms a union of minds ; when into a still lower, it forms a marriage. Actual conjugal love is therefore a union of minds from good united to truth from the Lord (*Arcana Caelestia*, 2728).

THE HOLINESS OF MARRIAGE

How holy marriages are in themselves, that is, from creation, may be seen from the fact that they are the seminaries of the human race, and, as the angelic heaven is from the human race, are also the seminaries of heaven ; that consequently by marriages not only the earths but also the heavens are filled with inhabitants. And as the human race and a heaven therefrom wherein the very Divine may dwell as in its own, and as it were in itself, is the end of the whole creation, and their procreation according to Divine order is established by marriages, it is manifest how holy they are in themselves, thus from creation, and how holy they ought therefore to be kept. The earth indeed may be filled with inhabitants by fornications and adulteries as well as by marriages ; but not heaven. The reason is that hell is from adulteries, and heaven from marriages.

When the procreations of the human race are effected through marriages in which the holy love of good and truth from the Lord reigns, then it is done on earth as in the heavens, and the kingdom of the Lord on earth corresponds to the kingdom of the Lord in the heavens. For the heavens consist of societies arranged according to all varieties of affections, celestial and spiritual ; from which arrangement arises the form of heaven, which pre-eminently surpasses all the forms in the universe. A similar form would exist on earth if the procreations there were effected by marriages in which love truly conjugal reigns ; for

then how many families soever should successively descend from one father, they would come forth so many images of the societies of heaven, in a similar variety. Families would then be as fruitful trees of various species, from which there would spring as many gardens, in each its own species of fruit, which gardens taken together would present the form of a heavenly paradise. But this is said comparatively, because trees signify men of the Church, gardens intelligence, fruits the good of life, and a paradise heaven.

It has been told me from heaven that with the most ancient, of whom the first church on this earth was constituted,—which was called also by ancient writers the golden age,—there was such a correspondence of the families on earth with the societies of heaven, for the reason that love to the Lord, mutual love, innocence, peace, wisdom, and chastity in marriages reigned. And it was also told me from heaven, that they were then interiorly horrified at adulteries, as at the abominable things of hell (*Apocalypse Explained*, 988).

The reason why the love of marriage is so holy and so heavenly is, that it begins from the Lord Himself in the inmosts of man, and descends according to order to the ultimates of the body, and so fills the whole man with heavenly love ; and induces upon him a form of the Divine love, which is the form of heaven, and is an image of the Lord (*Ibid.*, 985).

THE LOVE OF THE SEX

Because the male is then a male, and the female a female, and the masculine in the male is masculine entirely and in his every part, and likewise the feminine in the female, and as in their single, yea, in their very minutest parts there is what is conjunctive, therefore the love of the sex remains with man (*homo*) after death. Now, because this that is conjunctive was implanted from creation, and therefore perpetually inheres, it follows that the one desires and breathes forth conjunction with the other. Love regarded in itself is nothing else than a desire and hence an urging to conjunction ; and conjugal love, to conjunction into one. For the male and female were so created that from two they may become as one man, or one flesh ; and when they become one, then taken together they

are man (*homo*) in his fulness ; but without this conjunction they are two, and each is as it were a divided or half-man. Since then this that is conjunctive lies inmosty concealed in the least things of the male, and in the least things of the female, and there is in their least things the faculty and desire after conjunction into one, it follows that the mutual and reciprocal love of the sex remains with men (*homines*) after death.

The love of the sex and conjugal love are mentioned [distinctively] because the love of the sex is different from conjugal love. The love of the sex pertains to the natural man and conjugal love to the spiritual man. The natural man loves and desires only external conjunctions, and the pleasures of the body from them ; but the spiritual man loves and desires internal conjunction, and the satisfactions of the spirit therefrom, and these he perceives are given with one wife, with whom he can be perpetually conjoined more and more into one ; and by so much the more as he is thus conjoined does he perceive his satisfactions ascending in a like degree, and perceive them to be enduring to eternity ; but the natural man has no thought of this. Hence it is said, that conjugal love remains after death with those that come into heaven, who are those that become spiritual on earth (*Conjugal Love*, 37, 38).

The love of the sex is love towards many and with many of the sex, but conjugal love is only towards one and with one of the sex, and love for many and with many is a natural love ; for it is common with beasts and birds, and they are natural. But conjugal love is a spiritual love, and is proper and peculiar to men ; because men were created and are therefore born to become spiritual. In so far then as a man becomes spiritual he puts off the love of the sex, and puts on conjugal love. In the beginning of marriage the love of the sex appears as if conjoined with conjugal love, but in the progress of marriage they are separated, and then with those who are spiritual the love of the sex is put away, and conjugal love instilled ; but with those who are natural it is otherwise. It is clear now from what has been said that the love of the sex, because it is with many, and in itself natural, yea, animal, is impure and unchaste ; and because it is vague and unlimited it is incontinent. But conjugal love is entirely different (*Ibid.*, 48).

THE LORD'S WORDS ON MARRIAGE

In the Evangelists we read these words : " Certain of the Sadducees, who say that there is no resurrection, asked Jesus, saying, Master, Moses wrote . . . If any man's brother die, having a wife, and . . . without children, his brother shall take his wife and raise up seed unto his brother. Now there were seven brethren, one after the other of whom took a wife ; but they died without children. At last the woman died also. Therefore, in the resurrection, whose wife of them is she ? And Jesus, answering, said unto them, The sons of this age marry and are given in marriage, but they which shall be accounted worthy to attain another age, and the resurrection from the dead, shall neither marry nor be given in marriage ; neither can they die any more ; for they are like unto the angels, and are sons of God, being sons of the resurrection. But that the dead rise again, even Moses showed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob. For He is not the God of the dead, but of the living ; for all live unto Him" (Luke xx. 27-38 ; Matt. xxii. 23-33 ; Mark xii. 18-27).

There are two things which the Lord taught by these words : First, that man rises again after death ; and secondly, that in heaven they are not given in marriage. That man rises again after death, He taught by the saying that " God is not the God of the dead, but of the living," and that Abraham, Isaac, and Jacob are alive ; and moreover in the parable of the rich man in hell and Lazarus in heaven (Luke xvi. 22-31). And that in heaven they are not given in marriage, He taught by the words : " They which shall be accounted worthy to attain another age, neither marry nor are given in marriage." From the words which immediately follow—that they cannot die any more, because they are like the angels, and are sons of God, being sons of the resurrection—it is very evident that no other marriage is here meant than spiritual marriage. By spiritual marriage, conjunction with the Lord is meant, and this is effected on earth ; and when it is effected on earth it is effected also in the heavens. The marriage therefore is not performed again in the heavens, and they are not given in marriage. This is also meant by the words : " The sons of

this age marry and are given in marriage, but they which are accounted worthy to attain another age neither marry nor are given in marriage." They are also called by the Lord sons of the marriage (Matt. ix. 15 ; Mark ii. 19) ; and here angels, sons of God, and sons of the resurrection.

That to marry is to be conjoined with the Lord, and that to enter into marriage is to be received in heaven by the Lord, is plain from the following passages : "The kingdom of Heaven is like unto a man, a king, which made a marriage for his son, and sent forth servants, and invited . . . to the wedding" (Matt. xxii. 1-14). "The kingdom of heaven is like unto ten virgins, which . . . went forth to meet the bridegroom ; five of whom . . . that were ready went in to the marriage" (Matt. xxv. 1, *seq.*). It is evident from verse 13—where it is said, "Watch ye, for ye know not the day nor the hour in which the Son of Man will come"—that the Lord here meant Himself. From the Revelation also : "The time of the marriage of the Lamb is come, and His wife hath made herself ready. . . . Blessed are they which are called to the marriage supper of the Lamb" (xix. 7, 9) (*Conjugal Love*, 41).

There are nuptials in the heavens, just as on earth ; but there, only with those who are in the marriage of good and truth. Nor are others angels. Spiritual nuptials, therefore, which are those of the marriage of good and truth, are meant in the Word. These take place on earth, and not after death, thus not in the heavens ; as it is said of the five foolish virgins who also were invited to the wedding, that they could not enter in, because they were not in the marriage of good and truth ; for they had no oil, but only lamps. By oil good is meant, and by lamps, truth ; and to be given in marriage is to enter into heaven where this marriage is (*Ibid.*, 44).

LOVE PERFECTED TO ETERNITY

Those who are in love that is truly conjugal, after death when they become angels, return to their youth and early manhood. However worn out with age, husbands become young men ; and wives, however worn out with age, become young women. Each consort returns to the flower and into the joys of the age in which conjugal love begins to exalt the life with new delights,

and to inspire sportiveness, for the sake of proliferation. Into this state—first outwardly, and afterwards more and more interiorly to eternity—does the man come who in the world had fled adulteries as sins, and was introduced by the Lord into conjugal love. As they are always growing more interiorly young, it follows that love which is truly conjugal continually increases and enters into its delights and satisfactions, which were provided for it from the creation of the world, and which are the delights and satisfactions of the inmost heaven, arising from the love of the Lord towards heaven and the Church, and, therefore, from the love of good and truth for each other ; from which loves every joy in the heavens is derived. The reason why man thus grows young in heaven is because he then enters into the marriage of good and truth, and in good there is an inclination continually to love truth, and in truth there is a continual inclination to love good ; and then the wife is good in form, and the man is truth in form. From this inclination man puts off all the austerity, dejection, and dryness of age, and puts on the liveliness, gladness, and freshness of youth—whence the inclination lives and becomes joy. It has been told me from heaven that they have then a life of love which can only be described as a life of joy itself (*Apocalypse Explained*, 1000).

LIFE AND LOVE

OF LOVE IN GENERAL

THE VERY LIFE OF A MAN IS HIS LOVE ; AND ACCORDING TO THE quality of that love, such is his life, yea, such is the whole man : it is, however, the ruling or reigning love which constitutes the man. This love is accompanied by numerous other loves, which are derived from it, and are in subordination to it. These present themselves to view under other forms ; but still they are all comprehended in the ruling love, and form, with it, one kingdom. The ruling love is, as it were, their king and head ; it directs all their movements, and by them, as mediate ends, it regards and designs its own end, which is the primary and ultimate end of all ; and this is done both directly and indirectly. The object of the ruling love is that which is loved supremely.

Whatever a man loves supremely is continually present in his thoughts and in his will, and constitutes the veriest essence of his life ; as, for example, the man who loves wealth above all other things, whether in money or possessions, is continually revolving in his mind how he may attain it : the possession of it affords him his highest joy, and the loss of it fills him with the deepest sorrow ; for his wealth absorbs his whole heart. So, also, the man who loves himself above all other objects, regards himself in all that he does : he thinks of himself, speaks of himself, and acts entirely for the sake of himself ; for his life is the life of self.

That which a man loves supremely, forms the end which he always has in view : he regards it in the whole of his conduct, even in the most minute particulars. It lurks in his will, and, like the latent current of a river, draws and bears him away, even when he is employed in other affairs ; for it constitutes his animating principle. Such is the nature of this love, that one man tries to discover it in another ; and when he has found it, he either entirely leads him by it, or regulates all his intercourse with him according to it.

A man is entirely of such a character as is the ruling principle of his life. It is this which distinguishes one man from another ; and according to this his heaven is formed, if he is a good man, and his hell, if he is a wicked man. It is this which constitutes his very will, his proper self, and his peculiar nature ; for it is the very *esse* of his life. This cannot be changed after death ; for it is the man himself.

All the delight, pleasure, and happiness which any one enjoys, are derived from his ruling love, and are in perfect accordance with it ; for that which a man loves he calls delightful, because he feels it to be so ; he may, indeed, also call that delightful which is an object of thought with him, but which he does not love : this however is not the delight of his life. That which is delightful to a man's love is what he esteems good ; and that which is disagreeable to it he considers evil.

There are two distinct loves, from which, as their fountains, all the varieties of good and truth exist ; and there are two distinct loves, from which all the varieties of evil and falsity exist. The two loves, from which the varieties of good and truth are derived, are love to the Lord and love towards the neighbour ; and the two loves, whence spring all the varieties of evil and falsity, are the love of self and the love of the world. The two latter are in direct opposition to the two former.

The two loves from which all the varieties of good and truth are derived, and which, as has just been stated, are love to the Lord and love towards the neighbour, constitute heaven in a man, and therefore they reign in heaven ; and since they constitute heaven in him, they also constitute the Church in him. The two loves whence all the varieties of evil and falsity proceed, and which, as has just been said, are the love of self and the love of the world, constitute hell in a man ; wherefore, also, they are the loves which reign in hell.

The two loves whence all the varieties of good and truth are derived, and which, as already observed, are the loves of heaven, open and form the internal spiritual man, because it is in this that they have their residence. But the two loves whence originate all the varieties of evil and falsity, when they obtain the ascendancy, shut up and destroy the internal spiritual man, and render a man natural and sensual in proportion to the extent

and quality of their dominion (*The New Jerusalem and its Heavenly Doctrine*, 54-61).

OF THE LOVE OF SELF AND THE LOVE OF THE WORLD

The love of self consists in wishing well to ourselves alone, and not to others, unless it be for the sake of ourselves ; not even to the Church, to our country, to society, or to a fellow-citizen. This love, it is true, may confer benefits on these several relations, when its own reputation, honour, and glory are concerned ; but unless it sees that these will be secured by thus acting, its language is, " To what purpose is it ? Why should I do this ? Of what advantage will it be to me ? " And thus it omits it. Hence it is evident that the man who is influenced by self-love, does not, in reality, love either the Church, or his country, or his fellow-citizen, or society, or anything good, but himself alone.

A man is under the dominion of self-love, when, in his thoughts and actions, he has no regard to his neighbour, consequently, none for the public, still less for the Lord, but for himself alone and his connections. Thus, while everything which he does is for the sake of himself and his connections, should he even do anything for his neighbour and for the public, it is done merely for the sake of appearance.

We have said, " himself and his connections " ; for the man who loves himself, loves those also who are connected with him. These are, in particular, his children and his other near relations, and, in general, all who co-operate with him, and whom he calls his friends. Still, however, his love for these is only self-love ; for he regards them, as it were, in himself, and himself in them. Among those whom such a man calls his friends, are all those who flatter him, honour him, and pay their court to him.

He also is under the influence of self-love who thinks contemptuously of his neighbour in comparison with himself, and esteems him as an enemy unless he show him marks of favour, respect him, and treat him with great courtesy. But still more actuated by the love of self is he who, for such reasons, hates and persecutes his neighbour ; and more so still the man who burns with revenge against him, and desires his

destruction. Such persons at length come to delight in savage cruelty.

The true nature of self-love may be clearly discerned from comparing it with heavenly love. Heavenly love consists in loving, for its own sake, the use or the good which a man ought to perform to the Church, to his country, to society, and to his fellow-citizens ; but he that loves these for his own sake, loves them no otherwise than he loves his domestics, that is because they are serviceable to him. Hence it follows, that whoever is immersed in self-love would desire to have the Church, his country, society, and his fellow-citizens, to be his servants, rather than that he should serve them ; he exalts himself above them, and abases them beneath himself.

Moreover, in proportion as any one is influenced by celestial love, which consists in loving offices of usefulness, delighting in the performance of good deeds, and in being affected with joy of heart in thus acting, he is led by the Lord ; for in this love the Lord Himself is, and from Him it has its origin. But on the contrary, so far as any one is influenced by self-love, he is led by himself ; and as far as he is so led, he is guided by his own self-hood, which is nothing but evil, being that hereditary evil which disposes a man to love himself in preference to God, and the world in preference to heaven.

Such also is the nature of self-love, that in proportion as the reins are given to it, that is so far as external restraints are removed,—such as the fear of the law and its penalties, the loss of reputation, of honour, of gain, of office, or of life,—it rushes on with such unlimited desire as to grasp at universal dominion, not only over this world, but also over heaven, yea, over God Himself ; for its aim is boundless. This propensity lurks in the heart of every man who is governed by self-love, although it may not be visible to the eyes of the world, in consequence of the checks and restraints before-mentioned. Besides, when such a character encounters an insuperable obstacle, he waits till it is removed ; and hence it is that even he himself is not aware that such a mad and unbounded cupidity is latent within him. That this, however, is really the case, any one may see who observes the conduct of potentates and kings, who are not subject to such checks, restraints, and insuperable obstacles, and who, so long as success attends their enterprises, rush on, and subjugate provinces

and kingdoms, panting after unlimited power and glory. This is still more apparent in the case of those who endeavour to extend their dominion into heaven, transferring to themselves the divine power of the Lord, and thirsting after something beyond even that.

There are two general kinds of dominion, one originating in love towards the neighbour, the other in the love of self ; and these are, in essence, directly opposed to each other. Whoever exercises dominion from the influence of love towards the neighbour, is desirous of promoting the welfare of all, and has no higher delight than that which arises from the performance of works of real utility : this is his love, and the very delight of his heart. The higher such a person is exalted in dignity, the greater is his joy ; not, indeed, on account of the dignity itself, but because the sphere of his usefulness is thus enlarged in extent, and rendered more excellent in degree. Such is the dominion that prevails in the heavens. But whoever rules under the influence of self-love, has no desire to promote the welfare of any beyond himself and his own connections. The works of utility which he performs are done for the advancement of his own honour and glory, which he considers as the only objects worthy of his pursuit. Hence, when he serves others, it is only that he may himself be served, honoured, and entrusted with dominion : he desires preferment, not for the sake of extending his means of doing good, but that he may obtain pre-eminence and glory, and thus enjoy the delight of his heart.

The love of dominion remains also with a man after the termination of his life in this world. Those who have exercised it from love towards the neighbour, are then entrusted with dominion in the heavens ; still, however, it is not they who rule but the useful offices which they perform, and the goods which they love ; and when these rule, the Lord rules. Those, on the contrary, who, during their abode in the world, have exercised dominion from the influence of self-love, have their abode in hell, where they are vile slaves.

From what has been said, it may easily be perceived who they are that are influenced by the love of self. Nor is it of any consequence how they appear externally, whether haughty or humble ; for the qualities which have been specified exist in the natural man, which the generality of mankind study to conceal,

while they teach the external to assume the contrary appearance of love for the public good, and for the welfare of the neighbour. This also they do for the sake of self ; for they well know that such love has the power of interiorly moving the affections of all men, and that they will be loved and esteemed in proportion as they appear to be under its influence. The reason why that love is possessed of such power is, because heaven enters into it by influx.

The evils which predominate in those whose ruling principle is self-love, are, in general, contempt of others, envy, enmity towards those who do not favour their designs, with hostility on that account ; also hatreds of various kinds, revenge, cunning, deceit, unmercifulness, and cruelty. Where such evils exist, there is also a contempt of God and of divine things, that is of all the good and truth belonging to the Church ; or if there be any respect shown to these by such persons, it is in words only, and not from the heart. And as such evils result from the love of self, it is also attended by corresponding falsities from the same source ; for falsities are derived from evils.

The love of the world consists in desiring to appropriate to ourselves, by every available artifice, the wealth of others ; also, in setting the heart on riches, and suffering the world to withdraw our affections from spiritual love, which is love towards the neighbour, consequently, from heaven. Those are influenced by the love of the world, who are desirous of appropriating to themselves the property of others by various artifices ; those, particularly, who have recourse to cunning and deceit, esteeming the welfare of the neighbour as of no account whatever. Such persons greedily covet the goods of others ; and, when not restrained by the fear of the laws and the loss of reputation, which they regard only for the sake of gain, they deprive others of their possessions, nay, rob and plunder them.

The love of the world is not opposed to heavenly love in the same degree that the love of self is, because the evils contained in it are not so great. The love of the world is manifold. There is the love of riches as the means of exaltation to honours ; there is the love of honours and dignities as the means of obtaining wealth ; there is the love of wealth for various uses with which men are delighted in the world ; there is also the love of wealth

merely for its own sake, which is the love of misers ; and so in other instances. The end for which wealth is desired is called its use ; and from the end or use the love derives its quality. The nature of all love is determined by the use to which it is directed ; other things serve but as means to promote the end.

In short, the love of self and the love of the world are in direct opposition to love to the Lord and love towards the neighbour ; wherefore the loves of self and the world are infernal and reign in hell, and constitute hell in men : but love to the Lord and love towards the neighbour are of heavenly origin, and reign in heaven, and constitute heaven in men.

From what has now been said it may be clearly seen that all evils are contained in these loves, and are derived from them. Hence it appears that, since a man is born into the love of self and of the world, he is born into evils of every description.

In order that a man may know what evils are, he ought to know their origin ; and unless he know what evils are, he cannot know what good is, consequently neither can he know of what quality he himself is ; and for this reason these two origins of evil have been here treated of (*Ibid.*, 65-80).

OF LOVE TOWARDS THE NEIGHBOUR OR CHARITY

Here it shall first be shown what is meant by the term Neighbour, as it is the neighbour who is to be loved, and towards whom charity is to be exercised. Unless this point be clearly understood, charity may be exercised indiscriminately towards the evil and the good, and thus become no charity at all ; for the evil, from the benefactions they receive, do evil to the neighbour, but the good do good.

It is a prevailing opinion at the present day, that every man is to be considered as being equally the neighbour, and that acts of beneficence are to be performed towards every one who needs our assistance. But it is the province of Christian prudence thoroughly to scrutinize the quality of a man's life, and to exercise charity towards him accordingly. The man who is a member of the internal church exercises his charity in this

manner ; but he that is of the external church, because he cannot so easily discern things, acts without discrimination.

The distinctions of neighbour, which the member of the Church ought well to understand, depend on the degree of good which each man possesses. And since all good proceeds from the Lord, the Lord Himself is the neighbour in the supreme sense of the word, and in the supereminent degree, and from Him is the origin of this relationship. Hence it follows, that as far as the Lord is resident with any one, so far that man is a neighbour ; and because no one receives the Lord, that is, receives good from Him, in exactly the same manner as another does, no one can be a neighbour in the same manner as another is ; for all who are in the heavens, and all the good who are on earth, differ from each other as to the degree of their goodness. No two persons ever receive a divine gift that is in all respects one and the same : such gifts must be various, that each may subsist by itself. But all these varieties, consequently all the distinctions which exist in the relationship of neighbour, which depend on the reception of the Lord, that is, on the reception of good from Him, can never be known by any man, nor indeed by any angel, except in a general manner, or with respect to their kinds and species ; neither does the Lord require anything more from the members of His Church, than that each should live according to what he knows.

Since every one possesses good in a different degree, it follows that the quality of that good determines in what degree, and in what proportion, any man is to be considered as our neighbour. That this is the case is plain from the Lord's parable concerning the man who fell among thieves, whom, when half dead, the priest, and also the Levite, passed by ; but whom the Samaritan, after pouring oil and wine into his wounds, and binding them up, took upon his own beast, brought to an inn, and gave orders that care should be taken of him. This man, because he did good from a principle of genuine charity, is called his neighbour (Luke x. 29-37) : whence it may be known that those who are influenced by good are neighbours ; for the oil and wine which the Samaritan poured into the wounds, signify good and its truth.

From what has now been said, it is evident that good, in the universal sense of the word, is the neighbour ; because a man

is a neighbour only according to the quality of the good which he receives from the Lord. And because good itself is the neighbour, so also is love, for all good is from love ; consequently, every man is a neighbour according to the quality of the love which he possesses from the Lord.

That it is love which constitutes any one a neighbour, and that every man is a neighbour according to the quality of his love, manifestly appears from the case of those who are influenced by the love of self. Such persons acknowledge as neighbours those who love them most ; that is, they regard them as such, so far as they favour their own interests. These they embrace ; they treat them with affection, confer on them their favours, and call them their brethren ; nay more : because they are evil, they acknowledge these as neighbours in proportion as they love them, thus according to the quality and extent of their love. Men of this description deduce the origin of neighbour from self, and for the reason that love constitutes and determines it. But those who do not love themselves above others, as is the character of all who belong to the kingdom of the Lord, derive the origin of neighbour from Him whom they ought to love supremely, thus from the Lord ; and they esteem every one as a neighbour according to the quality of his love to the Lord, thus according to his reception of the Lord's love in himself. Hence it is manifest what the members of the Church ought to consider as the origin of the relationship of neighbour ; and that every one is to be esteemed a neighbour, according to the good which he possesses from the Lord ; consequently, that good itself is the neighbour.

That this is the case, the Lord also teaches in Matthew, where, speaking of those who had lived in the practice of good works, He says, " that they had given Him to eat, that they had given Him to drink, that they had taken Him in, had clothed Him, had visited Him, and had come to Him when in prison " ; and afterwards, where He says, " that inasmuch as they had done these things to the least of His brethren, they had done them to Himself " (xxv. 34-40). In these six varieties of good, as understood in the spiritual sense, are comprehended all the particulars in the relationship of neighbour. Hence, also, it is evident, that when good is loved, the Lord Himself is loved ;

for it is from the Lord that all good proceeds—He is in it, and is Good itself.

But not only is a man a neighbour in his individual capacity, but also considered collectively ; for a less or a greater society, the Church, the kingdom of the Lord, and above all, the Lord Himself, is also the neighbour. These are our neighbours, and to these we are to do good from a principle of love. These also constitute the ascending degrees of this relationship : for a society consisting of many is the neighbour in a higher degree than an individual ; our country is so in a still higher degree ; the Church in a still higher degree than our country ; and, in a degree higher still, the kingdom of the Lord ; but in the supreme degree of all, the Lord Himself is the neighbour. These degrees of ascent are like the steps of a ladder, at the top of which is the Lord.

The reason why a society is the neighbour more than an individual man, is, because it consists of many. Charity must be exercised towards a society in the same manner as towards an individual, namely, according to the quality of the good which it possesses ; consequently, in a manner totally different towards a society of well-disposed persons, from what must be the case towards a society of an opposite character. A society is loved, when its good or welfare is consulted, under the influence of the love of good.

Our country is the neighbour more than a society, because it is like a parent ; for therein a man is born, and by it he is nourished and protected from injuries. It is our duty to do good to our country from a principle of love according to its necessities, which principally regard the sustenance, and the civil and spiritual life of its inhabitants. The man who loves his country, and does good to it from a principle of benevolence, when he comes into the other life, loves the kingdom of the Lord ; for, in that life, the kingdom of the Lord is his country : and he who loves the kingdom of the Lord, loves the Lord Himself : for the Lord is all in all in His kingdom.

The Church is the neighbour more than our country ; for he who consults the welfare of the Church, provides for the souls, and for the eternal life, of those who dwell in his country. He, therefore, who, from love, provides for the Church, loves the neighbour in a superior degree ; for he wishes, and earnestly

desires, that heaven and the happiness of eternal life may be the portion of others.

The kingdom of the Lord is the neighbour in a still higher degree ; for His kingdom consists of all who are influenced by good, both on earth and in heaven. Thus the kingdom of the Lord is good, with all its quality, in the aggregate : and when this is loved, the individuals who are in good are loved also.

These are the degrees of the relationship of neighbour ; and, according to these, love ascends in all who are influenced by the love of the neighbour. But these degrees are degrees of successive order, in which what is prior or superior is to be preferred to what is posterior and inferior. And since the Lord is in the supreme degree, and is to be regarded in each degree as the end to which it tends, He, consequently, is to be loved above all persons, and above all things. Hence it may now be seen in what manner love to the Lord conjoins itself with love towards the neighbour.

It is a common saying, that every man is his own neighbour ; that is, that every one should first take care of himself ; or, in other words, that charity begins at home. But the doctrine of charity teaches in what sense this is to be understood. Every one ought to provide for himself the necessities of life, such as food, raiment, a place of habitation, and other things which his situation in civil life necessarily requires. And this he ought to do not only for himself, but also for his family and his dependants ; and not for the present time only, but also for the future. For unless a man provide for himself the necessities of life, he cannot be in circumstances to exercise charity, being himself in want of all things.

In what sense every man ought to consider himself as his own neighbour may appear from the following comparisons. Every man ought to provide food and raiment for his body : this must be the first object of his care ; but then the end in view must be to have a sound mind in a healthy body. Every man ought also to provide for the necessary requirements of his mind, that is, to store it with such things as will raise it in intelligence and wisdom, and thus qualify him for being of service to his fellow-citizens, to his country, to the Church, and thus to the Lord. The man who thus acts, provides for his own spiritual welfare to eternity. Hence it is obvious that the end,

whatever it be, is the primary object of attention ; for all intermediate objects regard it. The case is similar to that of a man who builds a house : the first thing he does is to lay a solid foundation : and the foundation is laid for the sake of the house, and the house is built for the purpose of being inhabited. But the man who regards himself as his nearest neighbour, resembles him who considers the foundation of his house as the chief end, and not the house itself, as a place of abode ; whereas the habitation is the first and ultimate end ; and the house, with its foundation, is only a means to that end.

The end plainly shows the sense in which a man should consider himself as his own neighbour, and provide for himself in the first instance. If his end be to become richer than others, solely for the sake of riches, of pleasure, or of station, and the like, it is a bad end ; and such a man does not love his neighbour, but himself : but if, on the contrary, his end be to procure riches that he may thereby provide for the good of his fellow-citizens, of society in general, of his country, and of the Church ; as, also, if he procure for himself offices of usefulness for the same purposes, he loves his neighbour. And because every man's first and ultimate end is that which he loves supremely, the end for which he acts is what constitutes the man ; for this end is his love.

What has hitherto been said has been confined to the relationship of neighbour : love towards him, or charity, shall now be considered.

It is the opinion of many that charity consists in giving to the poor, in assisting the needy, and in doing good indiscriminately : charity, however, consists in acting with prudence, and with a view to good as the result. Whoever bestows his bounty on a poor or needy villain, does evil to his neighbour through such a person ; for he thus confirms him in evil, and supplies him with the means of doing evil to others. The case is otherwise with him who supplies the wants of the good.

But charity embraces operations much more extensive than those which relate to the relief of the poor and needy : it consists in doing what is right in every action of life, and in the faithful performance of our duty in every office. Thus if a judge administers justice for its own sake, he exercises charity ; if he punishes the guilty and acquits the innocent, he exercises

charity ; for in so doing he promotes the welfare of his fellow-citizens and of his country. The Christian minister, again, who teaches truth and leads the people of his charge to good, for the sake of truth and of good, exercises charity : but he that does such things from selfish and worldly motives, does not exercise charity ; for he does not love his neighbour, but only himself.

The case is similar in all other instances, whether in private or in public life ; as with the behaviour of children to their parents, and of parents to their children ; of servants to their masters and of masters to their servants ; of subjects to their king, and of kings to their subjects. In all these cases whoever performs his duty from a principle of duty, and does what is just from a principle of justice, exercises charity.

The reason why these things are included in the love of the neighbour, or charity, is because, as was said above, every individual man is a neighbour, although in a different manner ; a society, whether great or small, is the neighbour more than an individual ; our country, more than a society ; the kingdom of the Lord, more than our country ; and the Lord Himself, above all ; and, in the universal sense, good, which proceeds from the Lord ; consequently, also, sincerity and justice. The man, therefore, who does good of any kind, for its own sake, and who acts sincerely and justly for the sake of sincerity and justice, loves his neighbour, and exercises charity ; for he acts from the love of good, sincerity, and justice ; and, consequently, from love to those in whom good, sincerity, and justice dwell.

Charity, therefore, is an internal affection, from which a man is desirous to do good, and to do so without the hope of remuneration ; the delight of his life consisting in thus acting. Those who do good from this internal affection are influenced by charity in all that they think and say, desire and practise. It may be said, that a man or an angel is, as to his interiors, charity itself, when he makes good to be the neighbour. So wide is the sphere of operation which charity embraces.

Those who propose to themselves the love of self and the world as the end of their actions, cannot in any respect be influenced by charity. They do not even know what charity is, and are utterly at a loss to comprehend how the desire of benefiting their neighbour, and performing acts of kindness to

him, without a view to reward, should constitute heaven in a man ; and that there is inherent in such affection a degree of felicity equal to that experienced by the angels in heaven, which is ineffable. The reason is, that they imagine that if they were to be deprived of the pleasure arising from honours and riches, they would experience joy no more : whereas it is only when such prospects are abandoned, that heavenly joy, which infinitely transcends all other, commences (*The New Jerusalem and its Heavenly Doctrine*, 84-105).

THE CHURCH

WHAT CONSTITUTES HEAVEN WITH A MAN CONSTITUTES ALSO THE Church, for as love and faith constitute heaven, so too they constitute the Church. It is evident therefore what the Church is from what has already been written regarding heaven.

The Church is said to be where the Lord is acknowledged and where the Word exists, for the essentials of the Church are love to the Lord and faith in Him, both of which essentials are derived from Him ; and the Word teaches how one ought to live that love and faith may be received from the Lord.

For the Church to exist, there must be doctrine from the Word, because without doctrine the Word cannot be understood. Yet it is not doctrine alone that constitutes the Church with a man ; it is a life according to doctrine. It follows therefore that faith alone does not constitute the Church, but the life of faith, which is charity. Genuine doctrine is the doctrine of charity and at the same time of faith, and not the doctrine of faith apart from that of charity. For the doctrine of charity and at the same time of faith, is the doctrine of life, but not the doctrine of faith apart from that of charity.

Those who are outside the Church, and acknowledge one God, and live according to their religion in some charity towards the neighbour, are in communion with those who are of the Church. For no one who believes in God and leads a good life is damned. From this, it is evident that the Lord's Church is everywhere throughout the world, though specifically it is where the Lord is acknowledged and where the Word exists (*The New Jerusalem and its Heavenly Doctrine*, nos. 241-244).

Specifically, the Church exists where the Word is found and where through it the Lord is known. Consequently, it is where Divine Truths have been revealed. Nevertheless, those who are born where the Word exists and where the Lord is known, do not on that account belong to the Church. Those only who by means of truths from the Word are being regenerated by the Lord belong to the Church, for these are they who lead a life of charity.

Those who are of the Church, that is, in whom the Church exists, are in the affection of truth for the sake of truth ; that is, they love the truth because it is true, and from the Word they examine whether the doctrinal principles of the Church in which they were born are true.

The Lord's Church is with all, throughout the world, who live in good according to their religious system. All who live in good, wherever they may be, and acknowledge one God, are accepted by the Lord and come into heaven. For all who are in good acknowledge¹ the Lord, because good is from the Lord and the Lord is in all good (*Ibid.*, no. 246).

Like heaven, the Church is *in* man, and therefore the Church in general consists of those in whom the Church is. That the Church may exist, there must be the doctrine of life, which is the doctrine of charity. Charity constitutes the Church ; not faith separated from charity. The Church does not exist with a man unless the truths of doctrine are implanted within him in the good of charity, and thus in goodness of life. There is no Church with a man if he is only in the truths which are called the truths of faith.

In the ancient churches, charity was the chief and essential constituent of the Church. If good were the characteristic of the Church, and not truth apart from good, thus, if charity were its characteristic, and not faith separate, the Church would be a one, and differences respecting doctrinals of faith and forms of worship would be accounted as nothing (*Ibid.*, no. 246).

If charity were placed first, and faith second, the Church would have a different countenance, for then none would be called Christians but those who lived according to the truth of faith, that is, who lived the life of charity. It would then be known what charity is. Then, too, they would not multiply Churches by distinguishing them according to opinions concerning the truths of faith. The Church would

¹ The acknowledgment is interior or essential. Goodness of will and life is more an acknowledgment of the Lord than the mere knowledge of Him, though knowledge can lead to good.

then be called *one*, containing all who are in goodness of life whether they are within the region where the (organized) Church is or beyond it. The Church would then be in enlightenment concerning such things as are of the Lord's Kingdom, for charity enlightens, whereas faith without charity does not. Errors induced by faith separate from charity would then be clearly seen (*Arcana Caelestia*, no. 6269).

When a Church is raised up and established by the Lord, it exists in the beginning in a state of purity and the members then love each other as brethren. This is known from what is recorded of the primitive Christian Church after the Lord's coming. All the members of the Church at that time lived together as brothers, called each other brothers, and mutually loved one another. But in process of time charity diminished and at length vanished away, and as charity vanished, evils succeeded, and, with evils, falsities insinuated themselves, from which arose schisms and heresies. Those would never have existed if charity had continued to live and rule; for in such case they would not have called schism by the name of schism, nor heresy by the name of heresy. They would have called them doctrinals agreeable to each person's particular opinion or way of thinking, which they would have left to every man's conscience, not judging or condemning any for their opinions, provided they did not deny fundamental principles, that is, the Lord, eternal life, and the Word, and maintained nothing contrary to Divine order, that is, contrary to the commandments of the decalogue (*Ibid.*, 1834).

The New Jerusalem (Rev. xxi.) signifies a new Church which will succeed our present one. For the Book of the Revelation treats of the state of the Church as it exists now, even to its end, and then of the new Church which is the holy Jerusalem that comes down from heaven. The truths of faith which defend are denoted by its walls, and the truths which proceed from good by its foundations. The truths themselves in their order are denoted by the precious stones which are named there (see verses 12, 14, 19, 20) (*Ibid.*, no. 9803).

*Selected passages from a pre-illumination work translated
from the Latin by J. J. Garth Wilkinson*

THE INFINITE, AND THE FINAL CAUSE OF CREATION

IN ORDER THAT WE MAY BE FAVOURED AND HAPPY IN OUR endeavours, they must begin from the Infinite or God, without whom no undertakings can attain a prosperous issue. He it is that bestows on all things their principles ; from whom all things finite took their rise : from whom we have our souls, and by whom we live ; by whom we are at once mortals and immortals ; to whom, in fine, we owe everything. And as the soul was created by Him, and added to the body, and reason, to both, in order that the soul might be His : so our thoughts, whether we revolve them within, or utter them in words, or commit them to writing, must always be so directed, as to have their beginning and end from Him : whereby the Deity may be present with gracious favour, as the First and the Last, in either end, as well as in the means.

RATIONAL PHILOSOPHY—WHAT

Human philosophy and wisdom are for the most part anxious to be taken into company with theology. They glory in a manner in perceiving and scrutinizing divine and transcendent subjects. Often too they accompany theology to her very oracles and mysteries, and refuse to credit or embrace their responses, until after they have consulted the tribunal of reason, and endeavoured to attain to some grounds of belief. It is the distinctive mark and character of the philosophical temper not to bestow unhesitating assent on matters of dubious, unrecognized, and obscure pretensions, unless concurrently it be persuaded by a statement of causes, and by its own peculiar mode of philosophizing, and its own analysis ; and unless its illustrious companion, theology, vanquish it in fair, even argument. This, I say, is the mark of the philosophical temper, and a

disposition of this kind will not be withheld from sacred subjects by the dictum that they are revealed. It holds that it is living in a state of nature and in the utmost freedom, and is bound to acknowledge no superior but him that can command its reason, who alone has the force to tie its hands. I am now speaking of things as they are, not as they ought to be ; *de factis*, not *de jure*. And although there be little that the mind can perceive in the natural sphere, and infinitely little in the Divine, still our philosopher thinks that he can and ought to perceive ; and whenever he does not perceive, he either declares the matter to be inexplicable, or denies it altogether, or wraps it up in the darkest words, to prevent all possibility of convicting him of ignorance. So ambitious is the mind, that it endeavours to philosophize to the utterly unknown, where it fixes the boundary not of its own knowledge merely, but of the knowledge of the whole philosophical world besides.

THE INFINITE IS THE DIFFICULTY OF PHILOSOPHY

As the mind, in the course of philosophizing, peers into and courses over finite nature, its parts and its whole, it cannot but at last arrive at the utterly unknown and inexplicable, *i.e.* at the Infinite, and the essence of the Infinite ; and as the Infinite is identical with the non-finite, the mind there stops,—there finds an insurmountable and impenetrable difficulty, and remains involved in its Gordian knot. And when by a thousand curious efforts the philosopher labours to know what the Infinite may be, what the infinite God is like, and what can be the nature of an essence that requires to be conceived as without end or boundary : what that something is of the qualities of which philosophy is doomed to perpetual ignorance ; he then considers and enquires whether such infinite be identical with the Divine ; whether there be aught in nature that can be said to be infinite ; whether the Infinite is beyond nature, or the contrary ; and whether its qualities are investigable by means of nature, or not. For where the human mind is not hindered by circumstances, or oppressed with cares, it ever loves to rise and mount ; and the steeper the difficulty, the more heartily the mind engages with it ; for it burns to possess denied knowledge, and to tread forbidden ground ; longs also to know secret

things, and glories in grappling with difficulty : and the longer it sticks in the knotty point, provided there is hope that aught approaching to perfection of knowledge be attainable, the more earnest and burning do its efforts become. The pleasure of the pursuit lives and feeds upon itself, and dallies with the labouring soul, winning it over to its side ; and this continues until the mind has found what it sought, or else in sheer weariness is forced to leave it as hopelessly inexplicable ; although even in this case it is not without reluctance that the philosopher can consent to forego his emprise.

Having thus at last attained to confession of the Infinite, so that, *nolens volens*, reason is obliged to admit a something that is utterly unknown, and can never be resolved by the known, a being who is properly termed Infinite,—let us now take this confession and tacit admission, and proceed onwards, and see whether we can, by reason, attain to a still more distinct acknowledgment, that there is an Infinite, or that God is infinite, and that God is the author and producer of nature. Reasoning *a priori* we have found that this unknown being exists, or that there is an Infinite : we will now enquire experimentally whether the same conclusion becomes irresistible when we reason *a posteriori*.

WHAT IS THE DISTINCTIVE “*QUALE*” OF THE PRIMITIVE ENTITY OF NATURE ?

Let us confine our attention still to the first and smallest natural principle, so that we may not disturb the worshippers of nature in their circles and spheres, but may keep them constantly attentive to their own principles, and allow no foreign considerations to interfere between their minds and the conclusion. It is granted then that the least natural entity derived its origin from the Infinite, for we have already seen that no other origin of it was possible : the question now is : What are the distinctive qualities of this least natural or primitive entity ? Is it the first seed of nature ? Does it involve any natural predicate, like what we find in nature ? Or is it only an analogue or simile of the substances, essentials, attributes, modes, etc.,

that we observe in nature ? Here I will answer agreeably and in conformity to the principles of those I am reasoning with, that it has in it every primitive quality that there is in nature, and every simple also ; that consequently it is the seed of all natural things ; that it is their principle ; that it is that out of which, by degrees and moments, ultimate nature is unfolded : in a word, that there is in it, as primitive entity, everything whatever that we can possibly conceive as existing in nature ; and that thus in this prime, or in an indefinite number of these primes or leasts, nature exists in her very seed ; out of which, whether considered as one or many, she ultimately issues forth in all her diversity, in all her manifoldness, with all her distinct and abundant series, mighty in the heavens, in the worlds, in the planets, in the kingdoms of each peculiar planet, elemental, mineral, vegetable, in the parts of all these kingdoms, and in the parts of the parts ; in short, with whatever can be predicated of her as nature, in her least or her greatest sphere. But as to what the *Simple* seems to have been, we have treated of this subject at some length in our *Principia*, in the Chapter on the Elements.

Be it then according to the opinion of those who hold that all things issued in natural order from the first entity, simple, seed, least, or primitive. I am now anxious not to disturb them in their new-born acknowledgment of infinity and God, and therefore I shall not attribute anything to God immediately that they themselves think, or can think, should in right reason be attributed to nature. For I am willing to make concessions, in order to secure a kindlier and more cordial unanimity between us in our arguments. Nor is there any harm in taking their side of the question, inasmuch as they now acknowledge nature to be not the first cause of the world, but the second, and the second cause to be not self-active, save in so far as it has received, and perpetually receives, its activity from the first cause, that is, from the Infinite. Moreover, they now grant that nature was produced by the Infinite, or God, for they acknowledge it as a causate, and the Infinite as a cause. Let us then see whether the Infinite may not be still better acknowledged from this ground, namely, if we concede these points ; and whether it does not necessarily follow, and indeed shine forth with fresh distinctness, that nature cannot be its own cause, but that the Infinite is the cause of nature.

ALL THINGS ISSUED NATURALLY FROM THIS PRIMITIVE ENTITY

Let it be granted then that all things whatever in both the visible and invisible worlds are derived from the least natural primitives ; moreover that they issued successively therefrom by a natural, mechanical, geometrical, physical, or any other necessity you please. What is the consequence ? Plainly this : that in these primitives lay the peculiar nature and power to produce all things thus by natural necessity ; and that all things inhered in this power or nature, either as analogues, or as causes ; under which forms they would be similar to their natural effects, both in attributes, essence, and modes. In whatever numbers and of whatever character they may be conceived to exist, either philosophically or rationally, still it will follow, that a power, aptitude, and faculty of producing all things, as ultimately they were produced, lay in them. I am unwilling to deny the principles of those I am reasoning with ; for by no possibility can I frame so many details in this involution of causes in primitives, as I am ready and willing to grant : for the more I grant, the more surely my reader must acknowledge the conclusion.

IN THE PRIMITIVES LAY THE QUALITY OF PRODUCING THE
CONSEQUENCES

Let us now repeat our first deduction, viz., that the Infinite is the cause of the first or least finite. On this point we are already agreed. Then I just now granted that the whole world, including its series, appendages, and parts, came forth in natural order, and by any necessities you please, from the same least and primary finite. What is the result but this, that the quality of producing these consequents lay in the primitives or leasts ? For nothing can be produced from a seed, unless the seed contain an aptitude for, and a quality of, producing it, or developing itself. And though this quality may seem to exist in the sequences or derivatives as well, yet still they must have received their share of it from their first principle ; showing therefore that in the latter lay cause, and quality, and the whole scope and power of the primitive. Let us then consider it certain that there was in it everything whatever, be its

characteristics what they may, that one can naturally dream of or imagine. Now comes the question : WHENCE all this in the primitive entity ? It is no longer denied that it derived its origin from the Infinite ; and that its origin was answerable to its distinctive nature. It follows therefore that all that one can suppose to have lain in the state of primitive entity in the first principle, derived its origin from the Infinite,—from God who alone is infinite.

WE ADMIRE ALL NATURAL THINGS IN THEIR CAUSE

We will here illustrate the foregoing subject by a few comparative instances. We see that man has numerous members, numerous senses, and a large faculty of reasoning ; also numerous internal parts. If we fix upon any of the parts, as for instance the cerebrum, it again has numerous parts of its own, both membranes, substances, nerves, marrows, and other appendages, besides fluids. And the rest of the body the same. When we examine its parts, we find them severally furnished with manifold arteries, fibres, tendons, and tunics, and possessing a fine mechanical adaptation for every movement they are intended to perform. If we consider the parts one by one, in every nerve we see numbers of membranes, numbers of branches, and infinite details ; and if we take any part of these again, we find numbers of vessels of different classes ; and the same if we take parts of parts, and repeat the observation. Then if we choose to exalt our vision by the microscope, how much more still shall we bring to light ! Yet all these objects and details have arisen out of one seed,—out of one primitive substance. If therefore we now direct our attention to the human body, and its parts, and their parts, and at the same time to its first substance in the ovum, and submit both to the operation of the mind, we shall in that case more greatly wonder at the ovum, least, or natural primitive of the body, than at the body itself. The greater case of admiration puts out the lesser. What we wonder at on a great scale, in large objects, we wonder at still more as able to exist on the minutest scale, in the least of things. Admiration and astonishment are concentrated on that least sphere, wondering how it could involve the power to produce the whole system ; and such a system ! When we say that in this least

lies the cause of the whole, we are struck with admiration of the cause. If I say that this has its cause, admiration rises to higher powers in contemplating that cause. If I say that this lay in that least first principle, and not this alone, but an indefinite number of similar things, and of other things besides, then our amazement is increased almost to infinity ; and we ask ourselves how such a power, or anything like it, could lie in the primitive, as to enable the whole to exist as it does with all its distinctness. The closing wonder is felt when we declare that the first cause of this distinct least principle lies in the Infinite. Then if the mind were capable of the state, it would be infinitely wrapt in amazement, at finding that in the least first principle there lay a distinct ground and cause for the production of so grand a result or system. Did we choose at the same time to consider other individual objects of nature, which exist in indefinite number in the visible world, we should but see the same fact, and be presented by every object with the same conclusion ; to wit, that in the first entity or principle we must wonder at the Infinite most ; and that that which is visible allures us to admire it in the first instance, because it plays before our senses ; but that afterwards it leads us onwards to a greater admiration of its origin or cause, not merely as a cause, but as involving in its single self a power of producing modification in all its derivatives ; and that ultimately it forces us to sheer astonishment at the quality in the first principle : and as wonder cannot possibly end there, so it must end of necessity in the very first cause, that is, in the Infinite, in whom lies all that we wonder at ; in whom we wonder at the Infinite only, and by no means at the natural on its own account, but in its cause. In instruments and machines, such as clocks or watches of exquisite and elaborate workmanship, we admire the motion, the wheels, and the fine mechanism, yet these are not objects of wonder, since wheels, powers, and mechanism are familiar to us : what we really though unconsciously wonder at is the first cause ; not the first cause considered as organic or mechanical, for this may be of the simplest construction ; but the cause in the person of the inventor ; and not the inventor as he who made, but as he who invented ; that is, foresaw that this consequence would flow from that ; and that an instrument of such a make would produce such or such an effect, and no other.

WAS ALL NATURE ONCE IN THESE LEASTS ?

We will now admit further, that all things proceeded in natural order from these least first principles to the greatest effects, in series, by causes, by necessity of causes, by motions manifold in derivation, and by the powers and forces of the same. Still it follows, that the characterizing power of this distinct procession lay in the first principle or least entity, and that this least obtained it from its own cause, that is, from the Infinite. The more then we choose to send the mind abroad over the details of the subject and the series ; the more we wonder at in nature ; the more we heap causes upon causes ; the more we multiply, divide, and reckon up motive powers ; the more must we wonder at the first and the least of nature, and the more at the Infinite, its cause. Amazement cannot stop short in the causate or end, but in the cause ; nor in the cause, as a cause, but as an infinitely intelligent cause : in this it must necessarily increase to the dimensions of the cause, in short, it must become as infinite as its object.

THE GREATER WORSHIPPERS OF NATURE WE ARE, THE
GREATER WORSHIPPERS OF DEITY WE MAY BECOME

It may now be concluded, that the more highly we think of nature, the more we attribute to it, the more we worship it, the more we explore and wonder at it ; and the more numerous the causes, mechanical, geometrical, and natural, that we make necessary, the more must we wonder at the Infinite, who is the cause of all things. For the greater adorers and worshippers of nature we are, the more we go back to the causes and primitives of nature ; the more also we come to simple principles, and the more we acknowledge that all the others originated successively from the natural primitive ; and the more again we are led to wonder at the state of this natural primitive ; and how all things that we see, and can possibly imagine, nay, how not only mechanical but even physical causes themselves, can have lain involved in it. I am anxious therefore that the reasoner should centre all his admiration in that first or least principle with which

he supplies me ; for by this means will it not all end in the cause of that principle ? that is, in the Infinite, as having produced the principle ? Therefore in proportion as we worship nature, and believe in her as the origin of natural things, in the same proportion we may become worshippers of the Deity ; because, out of the entirely perfect succession of things, modes, causes, contingents, we may experience deeper wonder over primitives, than others can do in contemplating the whole field of derivatives.

FROM THE PERFECTION OF THE PRIMITIVE

Moreover, in the philosophical primitive or least, or in the simple principle of nature, we may in a measure contemplate infinity in another way ; we mean, by regarding the perfection of the primitive. For if it be so perfect as to result in the production, by multitudinous causes, necessities, motive powers, and all-pervading series, of the entire universe—of a universe, in which there is no part but conspires most perfectly from one end to the other, through an unbroken chain of means—can we not contemplate infinity in this ; or at any rate an attribution that we are unable to conceive analogically or finitely, and yet which must have been present in a manner in the primitive ; in short, a superlative perfection of nature which can come from the Infinite alone. In this way then again we must acknowledge the Infinite.

NEVERTHELESS ALL THINGS ARE FROM GOD

Furthermore it may be argued with good reason, that all things whatever, whether compound or simple, the whole or the parts, the heavens or the worlds, were created and produced by God alone, and not by nature. To nature nothing can be attributed, because all things are so made as to conspire and proceed together, spontaneously and necessarily, from the first end, through the means, to the second or last end ; that thus the cause of one thing may come from the cause directly preceding it ; and all the causes be therefore centred in the first cause : so that to attribute anything to a natural cause, is the same ultimately as attributing it to the first cause, or to God alone.

Nature is then but a mechanism, which is bound to keep certain sequences because the first cause has so willed, or what amounts to the same thing, because He so wills now. Therefore all that there is in the world is the work of God, and none of it is the work of nature. So likewise whatever we wonder at in nature—whatever we think wise, exact, harmonic, whether below or above our senses—we wonder at, not as natural, but as divine. There is nothing natural but is divine ; and so in every portion of the world, to whatever corner we turn our eyes, there is nothing existing wherein we ought not to wonder at the Creator and the cause. Hence it follows, that the more we wonder at nature's play, the more do we wonder at the Infinite in nature : because the natural is nothing but obedience ; and not even obedience, inasmuch as nature is forced by necessity to obey.

WE MAY ATTRIBUTE CAUSATION TO NATURE

Since then there is nothing natural that we can wonder at, still less worship, on its own account, but only as divine, we may now, acknowledging this, nominally attribute to nature, or make use of her name, although nature is not the Infinite, but the finite. Much in the same manner as when we frame an artificial machine with our hands and fingers ; after which, we have a right to call it a machine, and to say that force or power resides in it ; in which case, although the force is now in the machine, yet we do not wonder at the machine, but at him who made it. For it was put together by the hands and fingers, and in this way may be called their work ; and so we wonder at the maker's hand as the real machine : though even this improperly ; for the hand cannot claim to be more a machine, or to have more the force of one, than as it was the means or instrument of construction. We may therefore go further, and declare that the ultimate machine was the work of the human body, and so wonder at the workman in a gross sense ; but even then the object is not worth the wonder, because, in so far as the machine was the work of the hand, it was already the work of the body. We may then again extend our inferences to the consideration that the machine was the

work of this or that individual ; and further, to the conclusion, that it was the work of man considered exclusively as a rational being, and therefore the produce of his imagination and scientific skill. Nor is even this true, unless we add, that it was the work of his soul too, that is to say, in so far as it is a work of reason, by whose instrumentality it was invented, and indeed by whose command it was ultimately constructed. And in the work therefore we admire the wisdom and intellect of the inventor, but not the actual machine, except for its abstract mechanism ; nor do we admire the hand, the body, or any of the other instruments whose obedience to the soul is a mere matter of necessity.

To lead us then to acknowledge in the work and machine the Builder and the Infinite, and to see not only His greatness, but His infinity, and that nature and the finite can have no claim to be more than means or instruments, which are bound by necessity to do what they do : to lead us demonstrably to this issue, there are no better arguments than are furnished by the contemplation of His very works themselves. For the objects of nature touch the senses, which ultimately move the soul, and mediate create a profound astonishment ; which cannot so livelily be done by reasons, without the survey and contemplation of some actual work of which the whole, as well as the parts, are brought before the mind.

BY THE CONTEMPLATION OF NATURE, WE ARE LED TO
AN ACKNOWLEDGMENT OF GOD

Having premised so much, let us turn our eyes to the heavens, and contemplate the universe. How wonderful to us are the heavens ! filled with stars innumerable ! enriched perhaps with innumerable worlds like our own ! their very vastness in our conception, sufficiently wonderful ! although it is probably little that we see, and all of it not a point to the Infinite. If we regard the stars as so many suns, each having its planets about it, and forming with them a separate world¹ or mundane system ; then what a ground of wonder we have in the multitude of worlds !

¹ By a world, *mundus*, Swedenborg means a sun with its planets, or a single solar system.—(Tr.)

AND BY CONTEMPLATION OF THE HEAVENS

What a special wonder in the indefinitely finite ! And if we continue and extend the contemplation, we find that a world, a single world, which appears so boundlessly vast to us, is but one and a small part of the universe. If we consider the parts, stars, or suns, or the worlds, severally, we find them unitedly constitute one system, which cannot subsist without the parts. Perchance every part is so necessary to the system, that it could not be absent without breaking a link in the chain. If we use our eyes and minds together in no greater field than our own world, small as it is in relation to the universe, how innumerable are the objects that greet us ! that move our amazement ! The sun, a planet, a satellite, our own specific earth, any part of any one of them, would more than exhaust our space and time. Nay, there is not a part but is necessary to the rest as well as to the whole, and all together constitute a system with the parts so harmoniously combined, that there is nothing therein that could be absent with impunity ; nothing but has its peculiar use, both for the subsistence of the other parts, and for the perfection of the whole : to realize which, in anticipation of the end, indefinite series and causes were required, mechanical as well as physical or contingent, and co-existent as well as successive. If these things were as perfect at once in the first momentum and potency as they are perfect now in act and fact—if all things were present in the first entities—what wonder should not overcome us in considering the causes of the whole and of the parts.

But it may be thought that, at this rate, we only prove that man is the ultimate effect of nature in point of existence, *i.e.* the last in time ; and if this were all it might then be argued, that other animals too are ultimate effects, as their composition, senses, and mechanical organs appear to be similar to our own, and all the before-mentioned series concur to produce them, just as they concur to the corresponding parts and endowments in man. How then can it be said that man is the ultimate effect through which alone the end is realized, when by the showing of our very senses, the same ultimate effect is evidently presented

in other living creatures also ? But let us proceed a step further. The ultimate effect we are seeking must have more in it than a mere machine : by a mere machine the divine end could never be realized. If it could, the whole universe might justly be regarded as the ultimate effect. A mere machine, however, can only serve as a means to the ultimate effect. In the ultimate machine something more is requisite ; something not merely passive ; something active in addition to the passive ; in short, something that tends and contributes to the end of creation. This end does not come of itself, or result from a mere machine, unless the latter has in it something by whose instrumentality it is enabled to concur to produce the end. Much as in an ordinary machine, the force and power lie not in the matter but in the mechanism. And so in the ultimate mechanical or material effect of the world, there must be a power and a principle which if not active and causative, is at least admissive or receptive, and by which the machine is enabled to acknowledge and to contemplate God. There must therefore be something that can comprehend the end, that can acknowledge the end, and acknowledge also, in the fulness of faith, that the end is infinite. Without such a power and endowment, an ultimate effect embodying the divine intention is inconceivable. But animals have not this power, nor can they have any comprehension of its object. There must then be a mean whereby an endowment so necessary in the ultimate effect shall be present there. There must be not only a body, but a soul ; and not only a soul, but a conjunction between the soul and the body, and consequently a rational man. Hence rationality is given to man through the soul and body at once, that the divine end may be realized. We see therefore that man is the ultimate effect on our planet ; the effect through which this grand result may be obtained.

It is evident from the foregoing considerations, that man is the ultimate effect of nature, intended to realize the divine end for which the world was created ; and that unless the first and last final causes, or the impulsive and the final cause, could combine in this ultimate effect ; so as to be one and the same in either end ; or so as to present a connection between the

Infinite and the last end, as there is between the Infinite and the first ; there could be no final cause, still less one that respected the Infinite. Therefore in this ultimate effect, namely man, dwells the veriest final cause of creation. But for this last cause in the finite to respect the first cause, there must be something in the same finite, that can, and does, partake of the Divine and the Infinite : were there nothing divine or infinite in the ultimate finite effect, the Infinite could have no final cause respecting it in the finite. But this perhaps startles the reader, and prompts him to enquire what new distinction I am drawing, and why I speak in such manifest opposition to principles and reason ; for how can the finite possess aught of the Infinite, when there is no ratio between the two. Good reader ! have a little patience. I say that as the end of creation is purely divine and infinite, and as it is realized nowhere but in the ultimate effect, which is man, so it follows in all reason, that there must be something divine, or receptive of the divinity, in man ; otherwise the end is not obtained. But hear now in what this divine or infinite predication may consist. Not certainly in the fact that man is an animal, and has senses provided him to enjoy the delights of the world ; nor in the fact that he has a soul, for his soul is finite, and can contain nothing of the Infinite. Neither in reason, which is the effect of the co-operation between the soul and the body ; which as they are both finite, so the effect of both is also finite : therefore it does not lie in reason. So far we find nothing divine in man. Where is that then which appears to be nowhere, and yet is necessary to realize the divine end ? It ought to be present in the subject to be fairly predicated of it. We answer that in spite of any difficulties in the case, we may nevertheless learn through reason what this divine principle consists in ; in short that it lies in the circumstance, that man can acknowledge, and does acknowledge, God ; that he can believe, and does believe, that God is infinite ; that though he is ignorant of the nature of the Deity, yet he can acknowledge, and does acknowledge, His existence ; and this, without the shadow of doubt : and especially does it consist in this further privilege, that by that undoubting faith, he is sensible in love, or delight resulting from love, of a peculiar connection with the Infinite. But where he doubts, he does not acknowledge, and the Divine is not in him. All divine worship proceeds from

this fountain of faith and love. Of worship, however, we must treat in another place, the subject being one of immense extent and difficulty : enough for the present to know that it is given in revelation. Thus the true divinity in man, who is the ultimate effect in which the divine end dwells, is none other than an acknowledgment of the existence and infinity of God, and a sense of delight in the love of God. Here then is the solution of the problem. Yet this divine principle could never be realized in man, unless his body had a soul given to it out of the purer and more perfect world, and unless reason were accorded as the fruit of the intercourse between the two, with a power of concluding by self-contemplation, by the view of effects, and by everything in the world, that there is a God, and that He is infinite ; although human reason cannot do this of itself, inasmuch as man, with all his parts and his very soul, is finite ; notwithstanding which, he may be a fit recipient, and as he is in the finite sphere, he may concur to dispose himself for reception. Thus we see that the end is obtainable through man alone, and through no other creature, although other creatures may be regarded as means to the existence of the ultimate effect, and therein of the divine end. Therefore the acknowledgment of God, with faith for its ground, is the foundation of all divine worship.



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11934 THINGS WHICH TO-DAY'S

educated man calls his knowledge and his conviction are an intellectual heritage created and defended a hundred or a thousand years ago by rebellious individuals, often in battle with their age. Every year millions seeking to educate themselves turn to these original sources and try to study the old and ever-new philosophers once more.

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